The Wise-Mans Crown:

OR, THE

GLORY

Of the

Rosie-Cross.

SHEWING

The Wonderful Power of Nature, with the full discovery of the true *Cœlum Terræ*, or first Matter of Metals, and their Preparations into incredible Medicines or Elixirs that cure all Diseases in Young or Old: With the *Regio Lucis*, and holy Houshold of *Rosie Crucian* Philosophers.

Communicated to the World

By JOHN HEYDON, Gent.

A Servant of GOD, and Secretary to Nature.

Εἰς ἐμὲ τις ὁρέων ευσεβὴς ἔςω. (i. e.)

He that looketh upon my Books, let him learn to be religious.

LONDON:

Printed for the Author; and are to be sold by *Samuel Speed* at the Rainbow in *Fleetstreet*, 1664.

To the Most Excellently Accomplished the truly honourable learned wise vertuous &c.

Bevis Lloyd Esq.

Eternal
Health be wished.

I *Would have you know, that I love and honor you beyond expression and shall serve you in Art and Nature to my power, I have presumed to make you one in the number of my* Noble Patrons, *because I hear the wickedness of some Pulpit Polititians incessantly rageing against my person which they never saw, nor perhaps will see, these sophistical Sicophants contend against me continually with bitter hatred, envy and Malice, without any provocation on my part*

one very proudly with a full mouth and loud voice aspersed me with Atheisme in St. Pauls *Church in his morning Sermon the eight of* May, *before the Lord Mayor and others, Amongst a promiscuous people, Railing against the* Rosie Crucians, *who Art and Nature united, Others in Coffee discourse and stinking smoak of Tobacco did fill the ears of the Ignorant with my infamy others in publique and private assemblies, I hear do instigate the Dukes Princes and Peers of England &c against me, But my Religion being published. I would have you know my Philosoply is to know God himself, the worker of all things, & to pass into him by a whole Image of likeness (as by an Essential Contract and bond) whereby we may be transformed and made as God As the Lord spake concerning* Moses, *saying I have made thee the God of Pharoah, this is the true* Rosie Crucian *Philosophy of wonderful works, that they understand not, the Key thereof is the intellect: for by how much higher things we understand with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily and efficatiously But our intellect being included in the Corruptible flesh, unless it shall exceed the way of the flesh and obtain a pro-*

per Nature, cannot be united to these vertues (for like to like) And is in searching into the Rosie Crucian *secrets of God and Nature altogether in efficatious; for it is no easie thing for us to ascend to the Heavens, for how shall he that hath lost himself in Morral Dust and ashes, find God. How shall he apprehend spiritual things that is swallowed up in flesh and bloud, can man see God and live, what fruit shall a grain of Corn bear if it be not first dead, for we must dye, I say dye to the world, and to the flesh, and all sences and to the whole man Animal, who would enter into these closets of secrets, Not because the body is seperated from the soul, but because the soul leaves the body, of which death S.*Paul *wrot to the* Collossians *: ye are dead and your life is hid with Christ : And elsewhere he speaks more clearly of himself, I know a Man, whether in the body or out of the body I cannot tel, God knows, caught up unto the third heaven &c. I say by this death pretious in the sight of God we must dye which happens to few : and not always, for very few whom God loves, and are vertuous are made so happy. And first those that are born, not of flesh and blood, but of God? secondly those that are dignified by the blessed assistance of Angels and Genii*

the Power of Nature Influence of Planets, and the Heavens and vertues of the figures and Ideas at their birth, now this I humbly intreat you, that you be not miſtaken concerning me as if I at any time having received ſuch divine things ſhould boaſt of them to you, or ſhould arrogate any ſuch thing to my ſelf, or could hope to have them granted to me, Although I have hitherto kept my ſelf unmarryed and free from the company of a woman, yet I have been a ſouldier following the Armies of the King, and in other Countries conſecrated with mans bloud, and expoſed to all the blaſts of inconſtant fortune, & being croſſed in my fleſh in the world and worldly afairs and therefore could not obtain the ſublime Gifts of the Immortal God. But I would be accounted a director, who always waiting at the dores ſhews to others which way they muſt go, And here I preſent my ſelf your moſt humble ſervant and honourer

May the 9th
1664 ☽ 5 h 0′
A. M.

John Heydon.

An Apologue for an Epilogue

ABout the year 1648 we Studied Astronancy and Geomancy, and writ the *Harmony of the World* in two Books, the first Printed for *Mr. Brome* with the *Temple of Wisdome* at his house in *Ivy-Lane*, The *Holy Guide*, *Elhavareuna*, being an Introduction to the *Rosie Crucian* philosophy, and diversly Compiled in these Books, in short words, yet sufficient for those who are wise; some of these things are written Methodically, some without order pur posely some things are delivered by fragments, some things are even hid and left for the search of the wise, who more acutely contemplating these things which are written, and diligently searching (the *Harmony* of the *World*, the *Temple* of *Wisdome*, and the *Holy Guide*) may obtain the Compleat rudiments of the *Rosie Crucian* Philosophy and also infallible experiments: and if you desire to study these Books, keep silence and Constantly conceal within the secret closet of your Religous breast, so holy a determination;

for (as Taphthartharath ſaith) to publiſh to the knowledge of many an Art wholly filled with ſo great Majeſty of the Deity, is a ſign of an Irreligious ſpirit; and Divine *Plato* Commanded that holy and ſecret miſteries ſhould not be made publique to the people, *Pythagoras* and *Prophiry* conſecrated their followers to a religious Silence, The *Roſie Crucians* with a certain terible authority of religion, do exact an oath of ſilence from thoſe they initiate to the Arts of Aſtromancy Geomancy & Teleſmaticall Images, becauſe by them the dead are raiſed to life, by them they alter change and amend bodies, cure the deſeaſed prolong Life, preſerve Health, renew youth in old folke, make dwarfs grow great men, make fools and Madmen wiſe and vertuous, deſtroy the power of writchs, by theſe Arts they make men fortunate in play, law ſuits love, victory over enimies, in Horſe Races in Gameing, in *Merchandize* and at ſea, ſilencing the violent waves, by theſe Arts they know all things and reſolve all manner of queſtions preſent or to come, as ſaith *Beata*.

You that admirers are of vertue, stay
Consider well what I to you shall say,
But you, that sacred laws contemn, prophane
Away from hence, return no more again,
But thou O my Eugenius whose mind is high
Observe my words & read them with thine eye,
And them within thy sacred breast repone
And in thy journy thinke of God alone,
The Author of all things that cannot die.
Of whom we now shall Treat ———
And Engenius The odidactus Proclaims
Beata Pulchra *comes, hence, hence, all ye*
(prophane
Theodidatus cryes, & from her grove refrain.

Now in celebrating the holy misteries of *Hester Heaton*, and *Beata Pulchra* they only were admitted to be initiated, *Eugenius Theodidactus* proclaiming the prophane vulgar to depart, of these goddesses you may read at Large in our *Temple* of *Wisdome*; in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews declared in these verses, thou shalt deliver those Books to the wisemen of the people, whose hearts thou knowest can comprehend them and keep those secrets, in the *Temple* of *Wisdome* you see obscure Figures of Astromancy and

and Geomancy, whereunto is added the Alphabet of Angels or writing and Language of Haeven, affording compendious words partly by Starrs, Characters ſet in manner of a wheel thick, the reading thereby being defended from the Curioſity of the prophane, therefore my worthy Schollers in this ſcience be ſilent, and hide thoſe things which are ſecret in Religion, for the promiſe of ſilence is due to Religion as *Tertullian* affirms but they which do otherwiſe are in great danger, Now concerning theſe ſecrets my Ingenious diſciples, I would tell you, if it were lawfull to tell you, you ſhould know all, if it were lawfull to hear it; but both eares and tongue would contract the ſame guilt of raſh curioſity, the divine Goddeſs

(of God
Heſter Heaton *ſings in thoſe verſes the power*
The Heavens Ioves Roiall Pallace, he's King
Fountain vertue and God of every thing,
He is omnipotent, and in his breſt
Earth, water, fire, and aire do take their reſt;
Both night and day, true wiſdome with ſweet
(Love
Are all contein'd in this vaſt bulke of Iove
His neck and glorious head if you would ſee
Behold the Heavens *high, and Majeſty*

The

The glorious Raies of Stars do represent
His golden lock, and's head adornament.

And again she sings elsse where to her friend *Eugenius Theodidactus*,

Bright Phebus and the Moon, are the two eyes
Of this great Jove by which all things, he
(spies
His head which predicts all, is plac'd i'th sky
From which no Noyse can whisper secretly
It pierceth all; his body vast extends
Both far and wide, and knows no bounds
(nor ends
The spatious Air's his breath, his wings the wind
By which he flyes far swifter then the mind
His belly is our Mother Earth, who swells
Into huge Mountains, whom the Ocean fills
And Circles, his feet are the rocks and stones
Which of this globe are the foundations.
This Jove under the Earth conceals all things
And from the depth into the light them brings.

This goddess commands secresie, and *Theodorus* the Tragick Poet, when he would have reforced something of the misteries of the *Jews* Scripture to the abhored actions and deeds of harlots and villains uppon the stage was deprived of sight, and the Journimen Traitors or Tailors in their nativities, Almanacks, and monthly

Predictions verses and observations against their Sacred Majestyes King *Charles* the first and second and the *Duke* of *Buckinham* are now deprived of truth, and they cannot write or predict any thing against this Divine government; but lies & my disciples concurred the displeasure of *Beata Pulchra* and *Hester Heaton*, Because they interpreted the *phænomæna* of Nature, from the *Harmony* of the *World*, The *Temple* of *Wisdome*, and the *Holy Guide* & published them, they dreamed next that the goddesses *Hester Heatan* and *Beata Pulchra* stood in(whores habits before the Brothell house and they wrathfully answered their admiration, that they were by them violently drawn from their modesty & prostituted every where to all common, by which they are admonished that the cerimonies of the Gods ought not to be divulged, *Pithagoras Socrates Plato Aristoxenus* kept the Misteries of God and nature inviolable, but *Plotinus* as *Porphiry* relates, broke the oath which he made to his Mastera *Ammonius*, and published his Misteries, for the punishment of his transgression he was burnt with lightning, and consumed alive to his bones with Lice, our Saviour *Christ* also himselfe while he lived on Earth, spoke after that manner and fashion, that only the more intimate Apostles should understand the

mistery of the word of God, but the other should perceive the Parables only: Commanding moreover that holy things should not be given to dogs, nor pearly cast to swine, I would also warn you Readers of the *Harmony* of the *World*, The *Temple* of *Wisome* and the *Holy Guide*, that even as the Divine powers detest publique things and profane, and love secrecy: So every *Rosie Cruican* experiment fleeth the publique, seeks to be hid, is strengthened by silence but is destroyed by publication, neither doth any compleat effect follow after all these things suffer loss, when they are powred into prating; and incredulous mindes; therefore it behoveth a Phylosopher, if he would get fruit from this Art, to be secret, and to manifest to none, neither his work nor place, nor time, neither his desire nor will unless either to a Master or partner or Compaion, who ought also to be faithfull beleiving silent, and Digified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect of every operation, we have now delivered this *Harmony* of the *world*, The *Temple* of *Wisdome* and the *Holy Guide*, in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men

to the Misteries of the *Rosie Crucian* Philosophy: but leave them destitute and astonished, in the shade of ignorance and desperation, you therefore sons of wisdome and Learning search diligently in the *Harmony* of the *world*, The *Temple* of *Wisdome* and the *Holy Guid*, gathering together our dispersed intentions, which in divers places we have propounded and what is hid in one place, we make manifest in another; that it may appear to you wise men; For, for you only have we written, whose mind is not corrupted but regulated according to the right order of living, unmarryed, who in Chastity and honesty, and in sound faith fear and reverence of God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and Modest, you only shall find out this knowledge conteined in the *Harmony* of the *World*, The *Temple* of *Wisdome* and the *Holy Guide*, which is preserved for you, and the secrets which are hid by many enigmas cannot be perceived but by wise men, which when you shall obtain the whole science of the invincible *Rosie Crucian* discipline will insinuate it self unto you and these vertues will appear to you, which the *Rosie Crucians*, who

who wrought miracles, obtained, but yee envious Tailors or unworthy Scorpionists, Calumniators, sons of base Ignorance, Journimen Traitors, foolish writers of Almanacks and other leudness, that deceives them that trust him, railing down right and with studied lyes disparages our person, that was so kind to them as to lend them ten pound in Gold and had lent them 100 *l.* if we had not found Them of an ungratefull ill Nature, we scorn to speak how much our love was to the sending and giving great gifts, These in requitall Provoke men to anger, and quarrell, and pick words to advantage, and if any man invite them to fight, then begargly coward-like run to Law, and bring false witnesses to justifie their deceitfull devices, to get money And so some of these Astrologicals live, at this Leud rate being not worthy of any regard, But saith a poet.

Since by thy late lost love, I have found out,
Thy frindships fam'd like the Common rout;
Who prise mens worths at an unconstant rate
Just as they se' them raised or pres'd by fate,

When we look uppon his naturall parents, Kindred, and relations, and consider

his education, we indeed must give him his due title *i. e.* a man that by his own industry and a little instruction (of an Astrologer and our self) hath obtained knowledge in Astrology and Geomancy and can make an Almanack &c. but he is so envious scandalous and malitious against others, that it clouds his better parts, The late years of tirany admitted stocking weavers Shomakes, Millers Masons, Carpenters, Bricklaiers Gunsmiths Porters, Butlers &c. To write and teach Astrology and Phisick, and what a noysome spawn of brates, (as *Mr. Talbot* calls them) are generated of the Frothy brains of these illegitimate scriblers, that went a whoring after the press, and railed against Monarthy and all men, & cannot yet love one another, we forbid these to come nigh our writings for they are your enimies and stand out a precipice, that ye may ere and fall head long into misery; if any therefore through his incredulity or dulness of intellect, doth not obtain his desire let him not impute the fault of his Ignorance to us, or say that we have erred, or written falsely and lied, but let him accuse himself, who understandeth not our writings for they are obscure, and covered with divers misteries, by the which it will

easily happen, that many may ere and loose their sense, therefore let no man be angry with us, for we are envious against no man, but have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise but from the wicked and undgodly and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them thus being willing to teach any ingenuous man form our Vergin pallace in

Hermeupolis
May. 3 1664.

JOHN HEYDON.

To the most accoplisht Philosopher and learned Secretary of Nature, Mr. *John Heydon* on his *Elhavarenna* or *Hamaguleh Hampaaneah*. The *Harmony of the World*, The *Temple of Wisdome*, The *Holy Guide*, *Gcia Imperialia*, The *Idea of the Law*, and his other Admirable works written about 17 years since, that are now Published.

Now the Wits do sally, and attempt your guard;
O' how your busie brain doth beat & Ward;
Rally and reinforce! rout! and relieve;
Double reserves, and then an onset give
Like marshall'd Thunder back-dWith flames of fire
Storms mixt With stormes! passion with globes of Ire
Yet so well disciplin'd that Judgment *still*
Swai'd, and not rasht Commissionated will
No; words in you know order, time, and place,
The instant of a Charge, or when to face
When to persue aduantage and where to halt
When to draw of, and where to re-assault
Such sure Commands streams from you that 'tis one
with you to vanquish as to look uppon
So that your ruin'd Foes groveling confess
Your conquests were their fate and happiness
Nor was it here your businesse to war
With forreign Artists: But thy Active star
Doth course a home bred mist, Astrology
And shew its guilts degrees, Wherein a lie

How

How Simple men abuſe it and Geomancy
I challenge all againſt 'them can ſay
Sentence expell them, And let your ſun
An everlaſting ſtage in honor run
By that its motion to thee ye of man
Wave ſtill in a Compleat a Miridion.

March 25 th
1664.
at 10 h A.M

Sir. Kepple Drue Baronet

To the Admirable *Philosopher* and Law-yer Mr. JOHN HEYDON.

THis is no Wanton Gallant that lies
Angling for babies in his Mistris's eyes,
And think there's no heaven like a bale of
Six horses and a Coach with a device (dyce.
A cast of Lacquies, and a Lady-Bird,
An Oath in fashion and a guilded sword.
That smoak Tobacco with a face in frame
And speak perhaps a line of sence to th' same,
That sleeps a sabbaoth over in his bed
And if his Play-books there will stoop to read,
Doth kiss its band, and Congey a-la-mode,
And when the nights approaching bolt abroad;
Unless his honour's worships rents not come,
So he fals sick, and swears the Carrier home:
Else if his rare devotion swell so high
To wast an hour-Glass on Divinity,
Tis but to make the Church his Stage, thereby
To blaze the Taylor in his Rebaldry
Ask but the Parrot when his distress shall fall,
Like an Arm'd man uppon him, where are all,
Those rose buds of his Youth, those antique toyes,
Wherein he sported out his pretious dayes;
What comfort he Collects from Hawk or Hound,
Or if amongst his looser hours he found,
One of a thousand to redeem that time
Perish'd, and lost for ever in his prime.

Or

Or if he dream'd of an eternal bliss,
And swears God *damn him he nere thought of this,*
But like the Epicure ador'd the day
That shin'd rose up to eat and drink and Play ;
The more sprightly Element of pure fire
Above that Gallant doth advance this higher.
This Author's Noble great and wise
His Soul aloft doth soar above the skies.
To God himself, And whats to come he knows,
So to prevent impendent dangers shewes ;
Sure Jove *descended in a Leaden showre*
To get his Perseus; hence the fatal power,
Of Taylors Almanacks; *Planets thus Allied*
Fear to commit an Art of Parricide.
Go on brave Sir, and let the world Confess,
You are the greater world, and that the Less.

Thomas Revell Esq;

To his most Honour'd friend Mr. *John Heydon* upon his most Excellent Philosophy.

Here, here is philosophy; here you may read
How long the world shall live, and when't shall
Oh' how I am rapt when I contemplate thee (bleed
And wind my self above all that I see
Pardon great sir for the Astrologicall Crew,
Gain, when made Bankrupt in the scales with you,
The spirit of your lines, infuse a fire;
Like the worlds soul, which makes me thus aspire,
As he who in his Chracter of light
Stil'd Gods shadow, *made it fare more bright*
By an Eclipse so glorious: light is dim
And a black nothing when Compar'd to him,
So' tis illustrious to be Heydons Fool
And a Iust trophee to be made his spoile
He span's the Heaven and Earth, and things above
And which is more joyn Natures with there love,
He' s proof against th' arttilory of verses
Whom neither Bilbo, nor invention peirces
You'r sure inchanted Sir, your double free
From Astrologers and th're squibbed Poetry,
For a new East beyond the Stars I see.
Where Breaks the day of thy Divinity,
He makes me Earth, Now a star and then,
A Spirit: Now a star and Earth Again;
He Crowns my soul with fire and their doth shine,
But like the Rainbow in a cloud of mine,
VVho sees this fire without his Mask, his eye
Must need be swallowed by the Light and dye;

August 4th at
sun set 1663. Charles Potter Esq;

To the most accomplisht Philosopher and learned Secretary of Nature, Mr. *John Heydon* on his *Elhavareuna* or *Hamaguleh Hampaaneah*. The *Harmony of the World*, The *Temple of Wisdome*, The *Holy Guide*. The *Idea of the Law*,

MOst Learned Sir, *it rather were my part,*
At distance to admire not here insert
These rustick lines, which merit cannot raise ,
What Mortal's able to set out thy praise ?
The Deity's in explicable, so are you
All that you write we must confess is true,
Unless vve have Chymara's in our brain
And what We do not know is false maintain,
We may deny Rome *is*, Persia *doth stand*
Say Euphrates *no River*, Affrica *no Land*,
Though curious you, have from those places come
Whilst we our Ignorance do hug at home
The World and all therein you know so well
The great Caballs *of* Heaven *and* knacks *of* Hell
That we may safely affirm if that you please
You can another world make with much ease,
All that Dame Nature has, you know and more,
For she to make you rich is now grown poor
All that I fear ; the fates will call you hence
Nature depose, and place you on her bench
Your knowledge is so great it may controul,
More worlds then one, And all your wit can rule.

March 26 die h o h 40 P M 1664.

Thomas Tillitn a Philosopher by tire to the Duke of Buckingham.

To his Loving Ingenious friend Mr. *John Heydon* upon his *Harmony of the World, Temple of VVisdome*, and *Holy Guide &c.*

MY *Careless Phrase and words that lye Neglected*
This vertue have, that they'l not be suspected
Others may over praise your Book (for vve
The best things often over-rated see)
So what I write will æqui distant lye,
From polisht Wit, and servile Flattery,
Bees *from a bruised* Ox, *says* Maro, *breed*,
But you draw honey from a * Tatter'd weed
Who borrow'd of you Gold, *yet doth complain*
Much of poverty, whose empty Brain,
Measures the slow-part Planets by the glass
And when th' Nativity's done its poor alas
But now the ventricles of your pregnant brain
Give birth to a brave man issues without pain
Seeing your wit's so pure, your phrase so clean
Your sence so weighty that each lines a chain
Of Gold 'twixt Jupiter Hismael *and the Gods*,
Mercury *and* Mars *that are now at odds*
Your Book (like a young true born Eagle may
Behold the sun in publick at noon day.

*an envious Almanack Makers his deceitful enimy ♂ in ♉.

Colton May 13
8h. 30. *A. M.*
Di: ♀

Frederick Talbot Esq;

To his honour'd Friend Mr. *John Heydon* on his most excellent principles of Philosophy, in *The Harmony of the World, The Temple of Wisdom, The Holy Guid, Hameguleh Hampaaneah, Elhavareuna,* Ocia *Imperialia* and the *Idea of the Lavv*; all written near 17 years since, and by Gods Providence now printed.

Would you those Pillars *see (those Reliques) have*
[Ruins of time *and* knowledge*]* Seth *did save,*
From the impetuous Sea, when *waves were all,*
And all were waves within these Pages small;
You'l find them in their antient Lustre shine,
Not counterfeit, but rich and masculine.
Or what Egyptian Sages *sometime set,*
In their Papyrus *books (Rowls vastly great)*
VVhilst Arts *and* Letters *were no* common things
But Preists *and* Poets Princes *were and* Kings,
E're Learning a Ludibrium *became*
To the audacious Rout *[oh hapeless shame!]*
E're Sacred Page *vulgar* Thumbs *could soil*
Thence feeding black Seditions *lamp with oile.*
*Books (*Monuments of banish'd *minds) do live,*
And (if from pure Minerva's *born) survive*
VVhen titles, tryumphs, Arches Name, become
Silent ith' ruins of a ruin'd tombe.
VVhen Scipio's, Pompey's, Cæsar's *Lawrels may*
By long success of wasting years decay,
Good Books (eternal products of the brain
Not onely live but may grow fresh again

March 26 1664
8 h 30 A M.

W. Smith Master of Arts of *Clare Hall in Cambridge.*

A Catalogue of thoſe things contained in theſe Bookes.

First Book.

1 *The white Elixir of Quickſilver*
2 *The white Ferment*
3 *The red Elixir of Mercury alone*
4 *The red Ferment*
5 *The Accurtation of the red Elixir*
6 *The Phiſicall and Alchimicall Tincture of the red Lion and the glue of the Eagle.*

Second Book.

1 *The Elixir of Copper*
2 *Of Augmentation and projection*
3 *Of the Bleſſed ſtone or Elixir of Life and of its vertues and alſo of Malleable glaſs*

Third Book.

1 *The Elixir of Saturne white and red and alſo of Jupiter*
2 *The Abreviation of the work of Saturn*
3 *The Elixir of Mars*
4 *A ſhort work of the Phiſicall and Alchimicall Tincture*
5 *The Magiſtry of Pearles*
6 *The Compoſition of Carbunkles*
7 *Of Minerall Electrum*
8 *The Explanation of the Philoſophers words when they ſpeak of the tenth number wherein the ſtone is perfected and alſo the wonderfull Secrets of the animiall ſtone with two other of his works*

THE

LIFE

OF

John Heydon

The Son of

FRANCIS and *MARY HEYDON*

Now of *Sidmouth* in *Devonshire.*

I*Ohn Heydon* is not basely but Nobly descended, The Antiquaries derive them from *Julius Heydon* the King of *Hungary* and *Westphalia*, that were descended from that noble family of *Cæsar Heydon* in Rome, and since in this Royal Race the line run down to the Honorable Sr. *Christopher Heydon* of *Heydon* near *Northwich* Sr. *John Heydon* late Lord Lieutenant of the Kings *Tower* of *London*, and the noble *Chandlers* in *Worcester-shire* of the Mothers side

which line ſpread by Marriage into *Devonſhire*, among the *Collin's*, *Ducks*, *Drues* and *Bears*, he had one Siſter named *Anne Heydon*, who dyed two years ſince, his Father and Mother being yet living: He was born at his Fathers Houſe in *Green-Arbour London*, and Baptized at St. *Sepulchres* and ſo was his Siſter, and both in the fifth and ſeventh years of the Reign of King *Charles* the Firſt, he was educated in *Warwick-ſhire* among his mothers friends, and ſo careful were they to keep him and his ſiſter from danger and to their Books, that they had one continually to wait upon them, both to the School and at home.

He was Commended by Mr. *John Dennis* his Tutor in *Tardebick* to Mr. *George Linacre* Prieſt of *Coughton*, where he learned the Latine and Greek tongues, the War at this time began to moleſt the Univerſities of this Nation, He was then Articled to Mr. *Mic. Petley* an Atturney of *Cliffords* Inne with eighty pound, that at five years end he ſhould be ſworn before Chief Juſtice *Roll*, now being very young he applyed his minde to Learning, and by his happy wit obtained great knowledge in all Arts and Sciences, afterwards alſo he followed the Armies of the King, and for his valour

Comman-

Commanded in the Troops, when he was by these means famous for Learning and Arms, he Travelled into *Spain*, *Italy*, *Arabia*, *Ægypt* and *Persia*, and gave his minde to writing, and Composed about 20 years since The *Harmony of the World* in two Books, The *Temple of Wisdome* in three Books, The *Holy Guide* in six Books, *Elhavareuna* in one Book, *Hampaneah Hammegulek* in one Book, *Ocia Imperialia* in one Book, The *Idea of the Law*, The *Idea of Government*, The *Idea of Tyranny* in three parts, The *Fundamental Elements of Morral Phylosophy, Policy, Government and War, &c.*

These Books were written near 20 years since, and preserved by the good hand of God in the Custody of Mr. *Thomas Heydon*, Sr. *John Hanmer*, Sr. *Ralph Freman*, and Sr. *Richard Temple* during the Tyrants time, first one had the Books, then another, &c. And at last at the Command of these Honourable Learned, and valiant Knights they were Printed.

He wrote many excellent things, and performed many rare experiments in the Arts of Astromancy and Geomancy &c. but especially eighty one, the first upon the Kings Death, Predicted in *Arabia* by him to his Friends, The second upon the losses of

the King at *Worcester* Predicted at *Thauris* in *Persia*, the third Predicted the Death of *Oliver Cromwell* in *Lambeth* house to many Persons of Honour mentioned in his Books, the fourth he wrote of the overthrow of *Lambert*, and of the Duke of *Albymarle* his bringing again of the King to his happy Countries, and gave it to Major *Christopher Berkenhead* a Goldsmith at the Anchor by *Fetter lane* end in *Holborn*, the fifth precaution or Prediction he gave to his Highness the Duke of *Buckingham* two Moneths before the evil was practised: And his Enemy *Abraham Goodman* lies now in the Tower for attempting the death of that Noble Prince. The sixth for Count *Gramont* when he was banished into *England* by the King of *France*, and he predicted by the Art of Astromancy and Geomancy the Kings receiving of him again into favor and of his marriage to the Lady *Hamelton*. The seventh for Duke *Minulaus* a Peer of *Germany* that the Emperour sent to him, when the Turk had an Army against him, and of the death of the Pope the rest are in his Books, And therefore by these Monuments the name of *Heydon* for his variety of Learning was famous not onely in *England*, but also in many other Nations into which his Books

are

are Translated. And it seems something difficult to determine, whether the sophistication of truth, or the fucus of errors hath of late years been the more Epidemical cheats in Print, it being sufficiently notorious how this generation of Taylors Almanacks, the under-wits go a whoring after the Press, and what a noysome spawn of Brats are generated of the froth of illegitemate Brains, not less numerous then spurious, that neither their male content Parents nor Religion, Law, Reason, nor Charity are able to maintain. And although Mr. *John Heydon's* works be of a more generous extraction, yet they are very far from Complementing themselves with the least vain hopes of exemption from those censures which are common to all men, It is worth an Asterisk to observe how, infeazable it hath been in all ages for the most innocent to escape this Correctio , Divine *Plato* that Prince of Phylosophers is accused for being too confused and immethodical, *Virgil* by some is counted but a shallow and weak witted Poet, and by others charged as if he were wholy beholding to *Homer* for his works, and *Homer* himself is derided by *Horace*, as if he were too drowsie a Poet, *Demosthenes* could not please *Marcus*

Tullius in all things, *Trogas Pompeius* doth accuſe *Titus Livius* his Orations of fictions and falſities, *Seneca* was Nic-named and called Lime without Sand; *Pliny* is compared to a turbulent River that taſte of many things but digeſts few, *Hermes* is called by ſome the dark King, ſome affirme *Zoroaſter* had no depth of Judgement.

An Aſtrologicall Taylor accuſes *Cornelius Agrippa* Kt. *John Heydon*, *Appolonius*, and *Tritemius* of inventing new and ſtrange principles in Phyloſophy D. *Brown* is reproved for inconſtancy and inſtability of Judgement: And Mr. *Moor* and *Eugenius Philalethes* for their too much ſubtilty in ſome things, Mr. *Hobs* is thought too full of Reaſon in his Religion, and the Lord *Verulam* is taxed for the length of Learning, *Paracelſus* is envyed for hard words, Sir *Kenelm Digby* is cenſured by *Tho. Vaughan* Dr. *Barlovv* for his tedious diſtinctions, *Des Cartes* for the perplexity of his Method, and in a word theſe very learned and moſt excellent Philoſophers Phiſitions and Divines that by the profoundneſs of their Judgement and ſplendor of their Eloquence have ſo illuſtrated the three Kingdomes as that they have left the world Juſt cauſe of their Admiration, no hopes of Imitations even

thoſe

these have not escaped the like Misreprehensions for in the late years; invectives have been written against these men, yet who more learned then Sir *Kenelme Digby*, more eloquent then Dr *Barlow*, who more witty then Mr. *More* and *Eugenius Philalethes*, who more acute then Mr. *Hobs* who more free and flued then Lord *Verulam*, who more delightful and satisfactory then *Gregory* and *Gaffercll*, who more profound in Philosophy then *Henry Agrippa* Knight, who more Candid and ingenious then *Roger L'Estrange*, who more clear and transparent then *Paracelsus*, who more distinct then *Vincent Wing*, and succinct then Dr. *Wallis* yet all these in their respective and incomperable works have met with the said undue reprehensions. If his works therefore shall chance to meet with some waspish humours, let him consider the Climate, Nor is it more then wants a president, or less then needs a Charitable Construction; which is the worst revenge can possibly be executed by such as chuse rather to suffer then offend Mr. JOHN HEYDON, For the Taylors amongst the Almanack Makers carp at all the rest and envie all, amongst Philosophers, *Democretus* laugheth at all things *Heraclitus* weepeth at all things *Pyr-*

him is ignorant of all things, and *Plato* knoweth all things, *Diogenes* contemnes all things, This *John Heydon*, fears none, contemneth none, is ignorant of none, rejoyceth in none, grieves at none, laughes at none is angry with none, but being himself a Philosopher he hath taught the way to happiness the way to long life, the way to health, the way to wane young being old, and the way to resolve all manner of Questions, Present and to Come; by the Rules of Astromancy and Geomancy, and how to raise the dead.

He is a man of Midle stature tending to tallness, a handsome streight body an Ovall ruddy face mixed with a clear white, his hair of a dark flaxen brown colour soft and curling in rings gently at the ends of the Locks, his hands & fingers long and slender, his leggs and feet well proportioned, so that to look upon he is a very compleat Gentleman; But he never yet cast affection on a woman, nor do I find him inclined to marry, He is very often in great Ladies' chambers, and I believe his modest behaviour ther makes them the more delighted in his company, The Princes and Peers not only of *England*, but of *Spain*, *Italy*, *France* and *Germany*, send dayly to him, And upon every occasion he sheweth strong parts, and

a vigorous brain, his wishes and aimes, and what he pointeth at, speak him owner of a noble and generous heart, this Gentlemans Excellent Books are admired by the world of Lettered men, as the prodigie of these later times (indeed his works before mentioned (if I am able to Judge any thing) are full of the profoundest learning I ever met withall: And I believe; who hath well read and digested them, will perswade himself, there is no truth so abstruse, nor hitherto conceived out of our reach, But mans wit may raise Engines to scale and conquer, I assure my self he is owner of a solid head, and of a strong generous heart, And if any should question my Judgement, they may read the Comendations of both the Universities, *Oxford* and *Cambridge*, besides the learned *Thomas White* and *Thomas Revell*, Esq; both famous in *Rome* and other parts beyond Sea, that have highly honoured this Gentleman in their Books; yet he hath suffered many Misfortunes, his Father was sequestered, Imprisoned, and lost two thousand pounds by *Cromwell*, this *Oliver* imprisoned this son also two year & half or thereabout in *Lambeth*-House: For he and his Fathers Family were always for the King, And endeavoured to the utmost his restoration,

ſtoration, And indeed the Tyrant was cruel to him, but *John Thurloe* his Secretary was kind to him, and pittied his curious youth, And *Joſhua Leadbeater* the Meſſenger kept him (At his requeſt and Mr. *John Bradley's*) at his own houſe, And gave him often leave to go abroad, but being yet zealous and active for the King, he was again taken and clapt up in *Lambeth*-Houſe, in theſe misfortunes it coſt him 1000 *l.* and upwards, after this ſome envious villains forged Actions of debt againſt him, and put him in priſon, It ſeems at the beginIng of theſe misfortunes, a certain Harlot would have him to marry her, but denying her ſuit or that he ever promiſed any ſuch thing, and that he never ſpake to her in his life good or evil, She deviſed with her confederates abundance of miſchief againſt him: ſee him ſhe did in ſome Gentlemens company. Many courted him to Marry but he denyed, now there was left (amongſt a few old Almanacks, and ſcraps of other mens wit) Collected and bequeathed unto the world by *Nic. Culpe* (as his own admired experience) *Alice Culpeper* his widdow, ſhe hearing of this Gentleman that he was an Heir, to a great fortune Courts him by letters of Love, to no purpoſe,

pose, the next Saint in order was she that calls her self the *German Princess*. But he flies high and scorns such fowl, great beasts the first of these two blessed birds in her life time caused one *Heath* to Arrest him, & another after him laid Actions against him, that he never knew nor heard of.

In this perplexity was he imprisoned two years, for they did desire nothing but to get money, or destroy him, for fear if ever he got his liberty he might then punish them, He being of a Noble Nature forgave them all their malice and devices against him, and scorns to revenge himself upon such pittiful things, God indeed hath done him the justice, for this *Heath* Consumes to worse then nothing, and indeed if I can Judge or predict any thing) his Baudy-houses will be Pawned and he will dye a miserable diseased beggar. His Mistris when he was very young and a Clerke desired him to lye withher, but he like *Joseph* refusing, she hated him all her life, God preserved him from their malice, although one of these 3 lewd women swore this Gentleman practised the Art Magick, she told *Oliver Cromwell*, she saw familiar Spirits come and go to him in the shape of Conies, and her maid swore she had often seen them in his

Chamber

Chamber when he was abroad, and ſometimes walking upon the houſe top in a Moon ſhine night, and ſometimes to vaniſh away into a wall or Aire, and yet ſhe never ſaw him in her life, nor could ſhe tell what manner of man he was. But theſe ſtories were not Credited, and for all theſe and many more afflictions and falſe accuſations, I never ſaw him angry, nor did he ever Arreſt or impriſon any man or woman in all his life yet no clyent of his was ever damnifyed in his ſuit.

He was falſly accuſed but lately of writing a Seditious Book and impriſoned in a Meſſengers Cuſtody. But his Noble friend the Duke of *Buckingham*, finding him innocent and alwaies for the King he was then diſcharged, and indeed this glorious Duke is a very good and juſt Judge : and although ſome ſpeak ſlightly of him, he ſtudies the way to preſerve his King and Countrey in peace plenty and proſperity, it is pitty the King hath no more ſuch brave men as he, a thouſand ſuch wiſe Dukes as this (like Marſhal'd Thunder, back'd with flames of fire) would make all the enemies of the King and Chriſtendome Quake; and the Turke flie before ſuch great Generals, in all ſubmiſſion we humbly

bly pray for this Great Prince, and leave him to his pleaſure & return to our ſubject.

John Heydon is not of that vain and preſumptuous Nature as the Taylors that deſpiſe all Artiſts even *Agrippa*, *Appolonius*, *More* , *Vaughan* and *Tritemius*. And yet they cannot read theſe and many other Learned Authors they ſo impudently abuſe, Rob of their Learning, and convert other mens parts to their own profit, He lent one Ten pound in Gold, he in requital or return ſpeaks ill of him, and pretends to know many admirable Rules of Geomancy and impertinently addes them to Nativities, and applyes them to all manner of Queſtions in Aſtromancy, but his Books being written ſo long ſince, *viz.* near twenty years by himſelf , their greedineſs of great maters is diſcovered, and we now know them to be neither Scholers nor Gentlemen , theſe hang up clouts with here are . Nativities Calculated, Queſtions reſolved, and all the parts of Aſtrology taught by us----For three pence, four pence, ſix pence, or higher if you pleaſe, thus are young Apprentices, old women and wenches abuſed and that they may be found, for money, they tell us the 12 Houſes of heaven in the ſign of a Coat of Arms are

to be let, when they might indeed ſet bills upon their brazen foreheads, engraven thus, *Here are Rooms to be let unfurniſhed*, but our Author regards not theſe men, all their ſcandals forgeries & villanous devices they contrive againſt him, he ſlights and ſcorns & hath purpoſely forſaken *Spittle-Fields* & his lodgings there to live a private Life, free from the concourſe of multitudes of people that daily followed after him, but if any deſire to be adviſed let them by way of letter leave their buſineſs at his Book-ſellers, and they ſhall have anſwer & Counſel without reward, for he is neither envious nor enemie to any man, what I write is upon my own knowledge.

He writes now from *Hermeupolis* a place I was never at, It ſeems by the word to be the City of Mercury, and truly he hath been in many ſtrang places, among the *Roſie Crucians* And at their Caſtles, Holy-houſes Temples, Sepulchres, Sacrifices, all the world knows this Gentleman ſtudys honourable & honeſt things, and faithfully comunicates them to others, yet if any traduce him hereafter they muſt not expect his Vindication, he hath refered his quarel to the God of Nature, it is involved in the concernments of his Truths and he is ſatisfied with the peace of a good

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conſcience, he hath been miſinterpreted in his writing, with ſtudied Calumnies they diſparage his perſon whom they never ſaw nor perhaps will ſee, he is reſolved for the future to ſuffer, for he ſays, *God condemns no man, for his patience*, the world indeed may think the truth overthrown, becauſe ſhe is attended with his peace for in the Judgement of moſt men, where there is no noiſe, there is no victory ; this he looks upon as no diſſadvantage the eſtimate of ſuch cenſures will but lighten the ſcales, and I dare ſuppoſe them very weak brains, who conceives the truth ſinks becauſe it outweighs them; as for tempeſtious out-crys when they want their Motives they diſcover an irreligious ſpirit, one that hath more of the *Hurry-cano* then of Chriſt Jeſus God was not in the wind that rent the rocks in peices, nor in the Earth-quake and fire at *Horeb*. He was in *Aura tenui*, in the ſtil ſmal voice, his enemies are forc'd to praiſe his vertue and his friends are ſorry he hath not 10000 pounds a year, he doth not reſent the common ſpleen, who writes the truth of God hath the ſame Patron with the truth it ſelf, and when the world ſhall ſubmit to the general Tribunal, he will find his Advocate where they ſhall find their Judge, there is

Mutual Teſtimony between God and his Servants, or nature and her Secretary, If the Baptiſt did bear witneſs of Chriſt, Chriſt did alſo as much for the Baptiſt; He was a burning and a ſhining light, when I writ this Gentlemans life God can bear me witneſs it was unknown to him and for no private ends, but I was forc'd to it by a ſtrong Admiration of the Miſtery and Majeſty of Nature written by this Servant of God and Secretary of Nature, I began his Life ſome years ſince, and do ſet it down as I do finde it, if any man oppoſe this, I ſhall anſwer, if you are for peace, peace be with you, if you are for War, I have been ſo too, (Mr. *Heydon* doth reſolve never to draw Sword again in *England*, except the King command him.) Now let not him that puts on the Armour boaſt like him that puts it off: *Gaudet patientia duris* is his Motto, and thus I preſent my ſelf a friend to All Artiſts, and enemy to no man.

Frederick Talbot Eſq,

March 3
166 $\frac{2}{3}$.

The Rosie Crucian CROWN

Set with Angels, Planets and Mettals &c.

The First Book.

CHAP. I.

1 Of the Gold Mercury or Argent vive. 2 Purification. 3 Sublimation. 4 Calcination. 5 Exuberation. 6 Solution. 7 Separation. 8 Conjunction. 9 Putrefaction into Sulphur. 10 Fermentation. 11 Multiplication in vertue. 12 Multiplication in quantity.

He that can make the Stone of Argent vive or ☿ alone, is the greatest searcher out of Art and Nature: because there is all that in ☿ which wise men do seek, for, Quick-silver is the mother and sperm of all Metals and their nearest matter: and it is not onely a spirit but a body, it is also

a middle Nature and also a sulphur, it is a lingring ☿, it dieth and riseth again and is fixed with its own proper Elements: wherefore it is first necessary that it be purged from its impurities.

The purgation or purification is on this wise; grind it upon a Marble with a muller or a wodden Pestill in a wodden Morter with common salt and a little vinegar springled thereupon till the salt be black, then wash it well with vineger and dry it easily at the fire, or at the Sun, then strain it through a double cloath or a new skin of a sheep till it be dry and the vineger clear taken away and be of a white colour and clear.

Grind it upon a Marble with a little ☿ sublimate and let it mortifie and in corporate with it: then grind it with its equall weight of salt-Peter and green Coperas till it be like a paste; Then put all into a subliming glass and in Ashes sublime all the ☿ that it be white and clear as snow in the head of the Limbeck sublime it again three times or oftener and it will be pure ☿ and sublimate.

Calomel or sublimate

Put one pound of this ☿ sublimate into two pound of common *Aqua fortis* by little and little at once as by two at a time till all be dissolved like sugar in wine then shut the glass and set it in Balneo to dissolve the space of 10 days then distil away the *Aqua fortis* in a lentheat in Balneo and the ☿ will remain in the bottome like butter of a white colour. And calcined by corrosive water.

Nitric acid -

Put this calcined ☿ into an Earthen body

with a Limbeck and in aſhes ſublime the whole diſſolved ſubſtance three times which will then be very white and then it is called *Mercury Exuberate.*

VVhen you have three or four pound of this, receive the third part and fix it by often ſublimation till it remain in a hard maſs and aſcend no more but remain fixed.

VVhich is called the Glue of the Eagle or the prepared body permanent and the volatile made fixed which is to be reſerved for the earth of the ſtone.

Diſſolve the other two parts in Balneo or in a cold Cellar or put it in a blader and hang it over fuming hot water till it be all come to water.

Take this water thus made, and digeſt it in a Circulatory well cloſed the ſpace of nine days then put it in a body with a head and receiver well luted and in aſhes or *Balneo* diſtill the water of a white coulour or milkie and is called *Lac Virginis,* diſſolving all mettalls and ſo you have ſeperated the ſpirit of the ſtone which is alſo called the lingring ſpirit and the white Tincture of the white ſtone of *Mercury.*

Lac Virginis, Hydrochloric acid

Take the third part which before you reſerved and fixed called the glue of the Eagle, as much of it as you pleaſe and add thereto equal weight of its ſpirit or *Lac Virginis* and cloſe up the glaſs and ſo you have joined the Man and the woman, ☿ with his own Earth; the ſpirit with the body. See the *Holy Guid.*

Set your *Lac Virginis* thus joyned with his own, Each in *Balneo* to putrifie 150 days and

there let it stand unmoved; after forty days it will be black, and it is then called the head of the Crow: then it will be of a green colour after that the Peacocks tail, and many false colours for between this and white it will appear red but at last you shall see it white and then encrease your fire and it will stick to the sides of the glasse like fishes eyes Then have you each in the nature of Sulpher, *Read the Holy Guid.*

Take of this Sulphur as much as you please and weigh it and add thereto two parts of the white *Tincture* or *Lac Virginis* and set it in Balneo to dissolve the space of six days then distill away the *Lac Virginis* or *Tincture* and the Sulphur will remain in the form of Liquor for it is the Liquor of the white sulphur of ☿ which is to be joined with the Liquor of the sulphur of *Luna* or siver.

The Sulphur of the white *Luminary* or silver or *Luna* is made as the other whereof we shall speak more in the next Branch. This Liquor of the sulphur is the soul which is joined with the spirit and body which quickeneth the whole stone. The other conjunction before was onely the union of the spirit and the body: but this is a threefold copulation *viz.* The uniting of the soul, spirit, and body.

Adde equal weight of these two Liquors of sulphur that is to say the liquor of the sulphur of *Mercury* and of silver and *Luna*, and close well the glasse and set it in Ashes till it be white, for it will be of all coulours again

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and at laſt white; And then is it the perfect ſtone converting all Mettalls into ſilver.

This ſtone or Elixir is thus multiplied in vertue diſſolve it in your *Lac Virginis* and diſtill it away and dry it and diſſolve it again &c. And let it be ſo often diſſolved and dryed till it will drie no more but remain in an incombuſtible oyl. And is then Elixer of the third Order.

Take one part of this Elixir and project it upon 100 or 1000 parts of melted ſilver (according to the goodneſs and vertue thereof) and it will turn the ſilver into a brittle Maſs or ſubſtance, which beat to powder in an Iron or braſſe Morter or upon a Marble, and project one part of this powder upon 100 parts of ☿ purged made hot, and it will be perfect medicine whereof one part turneth 100 or 1000 parts of other bodies into good ſilver. And this way is your Medicine multiplyed in quantity.

A Corollary.

IT remaineth now that we speak of the Medicine or the Elixir of Life, which is called potable silver. But although the Liquor of silver may be made potable silver if it be corroberated before by digestion in Balneo 7 days with the spirit of wine and then distill away the said spirit of wine that the oyl of the silver may remain in the bottome which may easily be given for medicine, Yet the Philosophers would have us do otherwise for they teach us to bring the mettalls first into their quintessence before they be taken inwardly, and that their is no other quintessences but those that are of a second nature according to the old saying,

Elixir de te est res secunda
De quo sunt facta corpora munda.

That is to say the 4 Elements are destroyed and by putrifaction a new body created and made into a stone, which is the quintessence as *Ripley* would have it; But I do boldly and constantly affirm that there is no true silver or potable silver nor Qintessence unless it be first Elixir and that is done in a quarter of an hour by projection of the Elixir upon silver or pure gold molten according as the Elixir was red or white. If therefore you desire after

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the first composition of the Elixir to make the *Arcanum* of *Argentum* or *Aurum potabile* project the Elixir or Medicine according to his quality or property upon pure silver or gold molten, and then it is made brittle and frangible and grind it to powder and take thereof so much as you please and dissolve it in distilled vinegar (or rather in spirit of wine) the space of nine days, then distill away the vineger or spirit of wine, that which remaineth in the bottome is the true Medicine, Quintessence, Elixir of life, Ferment of ferments and incombustible oyl converting mettalls and Mans body into perfect health from all diseases of mans body which proceed from *Mercury* and *Luna*, And thus is the true potable silver made cureing the *Vertigo*, *Sincope*, *Spilepsy*, *Madness*, *Phrency Leprosie. &c.* And this is the right way of making the stone of *Mercury* alone: but the Elixir cannot be made without the Addition of silver to the white, and of gold to the red.

CHAP. II.

1 *Luna.* 2 *pure Silver.* 3 *Calcination.* 4 *Solution.* 5 *Putrefaction.* 6 *The Sulphur.* 7 *The Liquor of the Sulphur.* 8 *White* Ferment.

HERMES saith, The Elixir is nothing else but *Mercury Sol* and *Luna*, by *Mercury* nothing is understood but the sulphur of nature which is called the true ☿ of the Phylosophers, and that sulphur gotten by putrifaction by the conjunction of the spirit and of the body of imperfect bodyes or mettals.

By *Sol* is meant gold, by *Luna* silver, both of them are to be joyned to imperfect bodies, that is to say, white sulphurs and red, whence the same *Hermes* in his 7 treatise of *Sol* saith there happeneth a conjunction of two bodies and it is necessary in our Maistry; And if one of these bodies onely were not in our stone it would never by any means give any *Tincture*, Upon which *Morienus* saith, For the Ferment prepareth the imperfect body and converteth it to its own nature and there is no Ferment but *Sol* and *Luna*, that is, gold and silver. Of which *Resinus Sol* and *Luna* prepared (that is to say their sulphurs) are the ferments of mettles in colour. See the *Holy Guid*.

But

But this is made more evident by *Raymund* in his Apertory where he saith there is no ferment except *Sol* and *Luna*, for the Ferment of the stone to white is silver and to the red gold, as the Phylosophers do demonstrate because without ferment there doth proceed neither gold nor silver nor any thing else that is of its kind or nature, therefore join the Ferment with its sulphur that it may beget its like, because the Ferment draweth the sulphur to its own colour and nature also, and weight and sound because every like begetteth its like. Because the Ferment even as *Sol* tingeth and changeth his sulphur into a permanent and piercing Medicine, Therefore the Philosopher saith he that knoweth how to tinge sulphur and Mercury with *Sol* and *Luna*, shall attain to the greatest secret. And for this reason it is necessary that *Sol* and *Luna* be the *Tincture* and *Ferment* thereof. You may read in the *Holy Guide*.

And so also *Arnoldus* in his *Rosary*, There is no body more noble or pure then Sol, or his shaddow that is to say silver without which no tingeing Mercury is generated. He that endeavoureth to give colour without this gold or silver goeth blindly to work like an *Asse* to a Harp, for gold giveth a golden and silver an argentive colour therefore he that knoweth how to tinge ☿ with Sol and Luna cometh or reacheh to the secret which is called white sulphur, the best to silver which when it is made red, will be red sulphur to gold the best.

Take

Take pure *Luna*, that is to say silver that is best which is beaten into leaves and bring it into calx with ☿ And it is then called water silver then is the Luna well prepared for Calcination. See the *Holy Guide.*

When you have your silver thus prepared, take 4 or 6 ounces thereof, and put it in double proportions of *Lac Virginis* mixed with equall quantity of corrasive water to dissolve in an egge glasse. After it hath dissolved so much as it can in the cold, set in Balneo and there let it stand 9 dayes till the whole substance of the silver be dissolved into a green water, then let the Balneo cool and take it out, and put the dissolution into the body and set thereon a head and distill of the water from the matter remaining which is the oyl of the silver Calcined not into a calx but a Liquor, because this *Lac Virginis* if it be mixed or joined with common *Aqua fortis* or alone without it (as it pleaseth the Operator) is so strong that the very Diamond cannot resist it but is dissolved; Therefore this water is called the water of Hell and is the onely miracle of miracles of the World, because it containeth such a fiery nature in it self and propriety of burning of all bodies into Liquor whereas the Elementall fire prevaileth no further then to reduce mettalls into calx or ashes. But to return from whence we digressed I now come to the third operation.

Diamond =

To the end therefore that this liquor or oyl of silver may be more perfectly dissolved and that all the imperfection of adustion may be taken

Muriatic acid } = Lac Virginis ?
Nitric acid }

taken away, which by the Antients is called the corroberating of the left humidity. Put this Oyl or liquor into another egge glasse like the former power thereupon so much spirit of wine above it 4 fingers then close well the glasse and set it in balneo to digest 7 or 10 dayes and you shall find the oyl or liquor turned into a thin or rare water oyl: put this water into a still and in balneo draw away the spirit of wine till none of the spirit of wine remain with the silver dissolved. And thus have you your silver prepared for putrifaction.

This Liquor of silver is potable but not the Quintessence put this water into a fit putrifying glasse and seal it up and set it to putrifie in balneo till the time of putrifaction be past which is about 150 days, and when you see the first sign of putrifaction which is called the head of the Crow encrease your fire a little till all colours begin to appear and you see it begin to be white,

When you see it white encrease your fire yet more and it will rise up and stick to the sides of the glasse most transparent like the eyes of fishes which is *Sulphur* of Nature or salt, or the putrified body of the white Luminary, *viz. Luna*, which yet is not so hard as a body nor so soft as a spirit but of a mean hardness between a spirit, and a body, and is called the Phylosophers *Mercury* and the Kay and mean of joining Tinctures.

But to come to the liquor of the white Luminary, this body being brought into Quint-

essence is prepared for dissolution like the sulphur of the imperfect body, but whereas that is done by the vertue of the white tincture or *Lac Virginis* I rather do it by vertue of the fire naturall which is the spirit of wine and after the drawing away thereof it remaineth in a Liquor.

Now this liquor of *Luna* dissolved is the Quintessence which then is the liquor of the white *Luminary* and the sole as *Exinadius* saith quickening the whole stone without which it is dead and will neither give form nor colour.

Therefore the fourth part of this liquor of the white *Luminary* is to be joined to three parts of the former liquor of the sulphur of ☿ and after to be kept in a lent fire of Ashes well closed till it passe through all colours and at last come to its former colour of whiteness and so the stone is fermented and turned into the white Elixir.

The Residue of the foresaid dissolved sulphur keep diligently and therewith ferment the white sulpher of other imperfect bodies or stones into Elixirs, which when they are thrice dissolved and again congealed and remain in a liquid substance then they are called incombustible oyles and Elixirs of the third order.

And thus the stone is made of ☿ alone.

A Corrollary.

HAving spoken of the white stone it now resteth that we speak of the making of the red *E*lixir, vvhereof there is two processes the first whereof is from the Radix *i. e.* the long way: the other an accurtation that is much shorter and more excellent, *A*nd this way the *E*lixir may be made in 80 days and excells all other accurtations neither is there found therein any diminution of the vertue but is a plentifull and perfect fulness of power and vertue having a'l the properties which the *E*lixir ought to have. The process whereof these three following Chapters will plainly shew.

CHAP

CHAP. III.

1 *Vivum.* 2 *Sublimation.* 3 *Calcination.* 4 *Precipitation.* 5 *Solution.* 6 *Fixed oyl.* 7 *Inceration.* 8 *Desiccation.* 9 *Contrition.* 10 *Fermentation.* 11 *The Red Elixir.* 12 *The third Table.*

IT is not neceſſary to ſpeak in this place of the purgation of ☿ becauſe we ſpoke thereof before.

The ſublimation is to be done otherwiſe then in the former worke for that which is called ſublimation here is not done with vitrioll and ſalt peter but is only the diſtillation of the ☿ in an earthen body with a limbeck and that by it ſelf without any addilament.

When the ☿ is once ſublimed in aſhes wholly into the head of the limbeck having a retainer joined thereto take off the head and with a feather gather the ſublimed matter and you ſhall find your ☿ of a black colour having loſt his fairneſs and like a duſt or powder ſticking to his body.

Put it again into the body and ſublime it as before and reiterate this work 7 or 9 times untill you have a ſufficient quantity of this powder that is to ſay a pound or more. And this is the Calcination.

When

When you see your ☿ will ascend no more but remain in the bottome of a black colour and that is dead and brought perfectly into calx let it cool and remove your body into sand till it be turned into a red colour; And this is the perfect precipitation prose without the help of any corrosive water, take a little of this powder upon a hot iron plate if it fume, dry it longer, if not it is well.

Take of this red powder as much as you will dissolve and put thereupon at least his double weight of *Lac Virginis* and set in Balneo till you see your *Lac Virginis* stained a yellow or red colour then filter it from its feces and keep it by it self in a glass well stopped and dry the matter that remaineth in *A*shes and pour thereon new *Lac Virginis* and do as before till you have drawn out all the tincture. And so your ☿ is dissolved.

Put these solutions into a body luting to a head and in balneo distill away the *Lac Virginis* and the red oyl precipitate will remain which is fixed and needeth no distillation but is the tinging oyl of red *Mercury* and the red tincture of the red stone of ☿ and the soul and spirit of the same stone joyned,

Therefore take part of the white Sulphur reserved in the first Table and rubify it in ashes till it be red then imbibe it with equal weight of the oyl of the tincture of this red ☿ and set it to dissolve in Balneo, and when you see it is dissolved into a liquid substance take it out.

Then set it in ashes or under the fire to fix

till

till the matter being dried remain fixed and fusible standing in a mean heat not over hot which try upon a hot Iron plate and if it fume not it is well, if it do, encrease your fire till it be totally fixed and dry.

If this matter be imbibed again with its oyl till it drink up as much as it will and again dissolved in Balneo and then dried in Ashes, it will shew many colours and lastly appeared. And then it is the stone penetrating and fusible, apt for forme.

Join this imbiled matter (or stone) with the 4*th* part of the liquor or oyl of the red sulphur of Gold or the red Ferment, and dissolve it in Balneo, and drie it again, and again dissolve it in a glasse hanged in the fume of hot water or Balneum and congeal it again till it stand like honey; Then it is the perfect red Elixir of *Mercury*.

The Multiplication or Augmentation of the vertue and quantity is shewed in the former Chapter.

CHAP.

CHAP. IV.

1 *Gold Sol.* 2 *Purged Gold.* 3 *Calcination.* 4 *Solution.* 5 *Putrifaction.* 6 *Filius, solis Cœlestis.* 7 *Filia Lunæ Cœlestis.*

THe putrifaction or purgation of gold is done as the Goldsmiths use to do by melting it with *Antimony* that the gold may remain in the bottome pure and clear from other mettalls which they call *Regulus.*

Take 4 or 5 ounces of this refined gold, leaf or fileings and dissolve it in *Lac Virginis*, mixed with equal weight of *Aqua fortis* wherein salt Armoniack sublimed is dissolved, and when it is dissolved into a red Liquor or deep yellow then it is well calcined.

The solution and putrifaction is done as before you did with silver in the preparation of the white Ferment.

When you have your white sulphur of nature (after putrifaction) sticking to the sides of the glass, let it cool, and take out your glass and set it in Ashes, and encrease your fire but not too much lest your matter vitrifie, and let your ashes be no hotter then you can hold your hand therein, and so let it stand till the sulphur be of a perfect deep red colour, Then have you the red sulphur of the red *Luminary.*

If you resolve this red sulphur in spirit of wine or distilled Vinegar into an oyl it is then the Li-

quor of the red *Luminary*, And *Auram potabile* curing all infirmities if the spirit of wine or vinegar be destilled from it; But for this work it were better to dissolve it in our red *Lac Virginis* spoken of in the second Chapter of the second Book; distill away the *Lac* from the sulphur in Ashes, and the sulphur remaining in an oile is the Ferment of all stones to the red. The augmentation of this red Elixir in vertue is with his red Tincture as before in the white Elixir with his white Tincture. The augmentation in quantity is by projection upon the body of gold molten: And that brittle matter of gold upon ☿ and if it be powdered and resolved with spirit of wine in an oyl as was said before of silver then it is the *Q*uintessence of gold, and the great *E*lixir of life and the spiritual ferment for the transmutation of mettals and for the health of mans body.

The 5 Chapter sheweth the abbreviation of the Red *E*lixir.

CHAP.

CHAP. V.

1 The Liquor of the red ſulphur. 2 Fermentation.

ALthough *Raymund* writing to King *Robert* was pleaſed to ſay, That every Accurtation diminiſheth the perfection: becauſe Medicines which are made by accurtation have leſs effect of tranſmutation, which I alſo aſcent to with him for a truth, if the work be begun from the firſt fountain: yet becauſe this work hath its beginning from thoſe things which before were brought to a perfect degree of perfection, therefore in this there is no diminution of the perfection as the ſame *Raymund* witneſſeth *lib. Mecur.* pag. 103. ſaying thus.

Boerhave mentions this letter to Robert King of England

Therefore it ought to be declared unto thee, that if they be both well prepared (and that thou begin with them) thou wilt do a wonderful work without any great labour ſooner then if thou ſhould begin with one thing alone; Therefore my ſon begin thy work of two things together as I ſhewed to thee in the greater ſtone, when we ſpoke of the twofold cuſtody of the actions which are cauſed by the bodies and ſpirits.

By that which is cauſed by the bodies and ſpirits he means nothing elſe but ſulphur, willing that we ſhould begin with ſulphur, to which I do ſo well agree that I begin this my accurtation

with sulphur alone and I add no other body to this *Elixir* but onely the sulphur of ☿ alone created of his own body and spirit.

Take therefore 2 ounces of the white sulphur that was described in the first Chapter and set it in ashes to rubifie, in 30 days it will be turned into red sulphur.

Which when you have done dissolve that sulphur in the red Tincture of *Mecury* when it is dissolved draw away the Tincture, in the bottom remaineth the Liquor of the sulphur.

To which if you add a due proportion of the liquor of the red *Luminary* it will be persect Ferment, which if you dissolve and congeal as before is shewed, it is then Elixir of very great vertue to the red work and no man can make a shorter abreviation in the world; And when the sulphur of any body is prepared it may this way very speedily be converted into Elixir by adding the liquor of the ferment.

CHAP

CHAP VI.

1 *The Body.* 2 *The Spirit.* 3 *The Lion.* 4 *The Eagle.* 5 *The Phylosophers Lead.* 6 *Antimony.* 7 *Antimony Mercury.* 8 *The Glue of the Eagle.* 9 *Solution of the red Lion into Blood.* 10 *Solution of the Glue of the Eagle.* 11 *Solution of the Blood of the red Lion.* 12 *Conjunction.* 13 *Putrifaction.* 14 *The Stone.* 15 *Fermentation.* 16 *In the Trinity of The Phisical and Alchimical Tincture The Soul.* 17 *Is the Unity of the Medicine.*

TAke Antimony calcined so much as you please, and grind it to a subtile powder, then take twice so much *Lac Virginis* and put your powder of Antimony therein and set it in baineo 7 days, then put it into a body, and set it in sand or ashes till the *Lac* be turned red, which draw of and pour on more and so let it stand, when that is coloured red, pour it to the other and thus do till you have drawn out all the tincture set all this water in balneo or lent ashes to distill with a Limbeck, and distill it with a lent fire and first of all the *Lac* will ascend, then you shall see a stupendious Miracle because you shall see through the nose of the Alimbeck as it were a thousand veins of the liquor of this

blessed minere to descend in red drops just like bloud, which when you have got thou hast a thing whereto all the treasure in the world is not equall; Now you have the blood of the Lion according to *Rupesissa*, let us here rest a little and speak of the Glew of the Eagle, of which *Paracelsus* thus saith.

Reduce Mercury so far by sublimation till it be a fixed Christall; this is his preparation of Mercury and his way of reducing it into the Glew of the Eagle, but above all I require that that way be used which is described by me before in the first Chapter, or that hereafter set down after this.

Then saith the foresaid Author, go on to resolution and coagulation, and I again will you to observe the same manner of solution shewed in the first Chapter before.

Now let us come to conjunction after the solution of these two, take equal weight of them and put them in a vessel well shut.

After you have thus joined them together set your glass in your furnace to putrifie and alter the space of certain days. Therefore *Paracelsus* saith, then at length and presently after your *Lili* is made hot in your glass it appeareth in wonderful manners (or demonstrations) blacker then the Crow: after that in process of time whiter then the Swan and then passing by yellow to be more red then bloud.

This being putrified and turned into red is to be taken for the stone, and then it is time it be fermented.

Of

Of which Fermentation *Paracelsus* thus speaketh, one part thereof is to be projected upon 1000 parts of molton gold, and then the medicine is prepared and this is the Fermentation of it. But if the half or one part of the liquor of the sulphur of gold before described be added to it then it would be spirituall ferment, and would be much more penetrating in fortitude and fusible as *Paracelsus* doth testifie in his *Aurora* where he would have us to join the star of the sun or the oyl of sol to this stone. And thus the phisical Alchimical tincture is performed in a short time for curing all manner of Infirmities and humane diseases (which is also the great Elixir for mettals) so courtly concealed by the Antients. Which *Hermes Trismagistus* the *Ægyptian*, *Csus* the *Gretian*, *Haly* an *Arabian*, and *Albertus Magnus* a *German*, with many others, have sought and prosecuted every one after their own method, and one in one subject another in another, so much desired by the Philosophers onely for prolongation of life.

In this composition *Mercury* is made a fixed and dissolved body, the blood or spirit of the red Lion is the ferment or soul, and so of trinity is made unity, which is called the Phisical and Alchimicall tincture, never before that I knew of collected or writ in one work And I swear: I had not done this except that otherwise the composition of this blessed medecine had for ever been forgot.

A shorter way to make the glue of the Eagle.

If you desire to make the glue of the Eagle in a breifer way. Take part of the red precipitate prose as is taught before in the table of *Mercury* and dissolve it in distilled vineger and the vineger will be coloured into a yelow or delightfull golden colour and after you have destilled away the vineger there will remain in the bottome a white substance of the *Mercury* fixed and fair, which is to be joyned to the oyle of the Lion; And this work is much shorter and less laborious, look more hereof in the third Book.

The Calcination of Antimony into the red Lion.

Take Antimony well ground so much as you please and melt it in naked fire with salt Armoniack, and when it is melted cast it suddainly into a vessel almost full of distilled vineger wherein salt Armoniack hath been dissolved and thus melt it and cast it in three times, then pour off the vineger from the Calx of the Antimony and drie it well and grind it small and dissolve it as before is taught, and so have you the Red Lion of the Philosophers Lead or Antimony.

CHAP.

CHAP. VII.

1 *Elixir.* 2 *Conjunction.* 3 *Seperation.* 4 *the Stone.* 5 *Fermentation.* 6 *The Earth.* 7 *Spirit oyl, Blood of the Lambe.* 8 *Distillation.* 9 *Resolution.* 10 *Putrifaction.* 11 *Solution.* 12 *Vitrioll.* 13 *Calcination* 14 *Copper.*

The first Chapter of the Elixir of Copper

MAny have sought out the way of the *Mineral* stone in *vitrioll* or green *Coperas*, but they were altogether received which common *vitrioll* by the Philosophers is called the green Lion of fools. But this our noble red Lion taketh its original from the Metallick body of *Copper*. Although I am not ignorant how to draw an oyl out of *Romain vitrioll* of a more sweet smell and delightfull taste then any balsome if the Tincture be taken out of the calcined *vitrioll* in spirit of wine, yet the Philosophers will is, and command that it do consist of a Metallick vertue wherewith the transmutaion of mettalls is to be effected. Therefore they say it is to be made of bodies and not of spirits as of *vitrioll* sulphur as well and the like. Whence I find it written in the

Philosophers

Philosophers *Turba* and in the first Exercitation: But the Philosophers stone is a metallick matter converting the substances and forms of imperfect mettalls, and it is concluded by all the Philosophers that the conversion is not made except by its like, therefore it is necessary that the Philosophers stone be made of a metallick matter, yet if any be made of spirits yet it would be better and much more Philosophical and more near to a metallick nature to be made of bodies then of spirits: but if by Art the body should be turned into a spirit then the same body would be both body and spirit, and not to be doubted but the stone might be made of such a body or spirit. but let us return to our purpose; It being granted that this our vitrioll is such a body according to which *Paracelsus* testifyeth in his *Aurora Philosophorum* under this *Aenigura* or secret of the Antient Philosophers.

Visitabis Interiora Terra Rectificando Invenies Occultum Lapidem Veram Medicinam.

Out of the first letter of every word of this *Aenigura* is gathered this word VITRIOLUM by which is meant that thereof the stone or medicine may be made.

Therefore *Paracelsus* saith, the inward parts of the Earth are to be visited; not onely the Earth which is vitrioll, but the Inward parts of the Earth, he meaneth the sweetness and redness, because there lieth hid in the inward parts of vitrioll a subtill noble and fragrant juice and pure oyle. And

And this is especially to be noted the production of this Copper into vitrioll is not to be done neither by calcination of the fire nor distillation of the matter, lest it be deprived of its greennesse which being lost it wants both power and strength.

Paracelsus speaks not one word of the preparation of this vitriol by whose silence many have erred, therefore I determined to leave him here a little and to prosecute and follow the order of the Table wherefore I begin with the calcination of the metall. And note that this calcination of Copper is made that it may be turned into vitrioll and not the calcination of vitrioll made of copper.

Take therefore as much copper as you please and dissolve, Calcination it in *Aqua fortis* to a fair green water, then set it 3 or 4 days to disgest till the matter be clear which pour out into a limbeck and in Balneo draw away the corrasive water so that the matter remain dry for then it is calcined.

Then upon every 2 pound of this calcined matter pour a gallon of distilled Vinegar and lute it up in a glass, and set it in balneo almost boyling the space of 7 days, when it is cold put into a limbeck to distill away all the vinegar in balneo, and in the bottom of the Alimbeck you shall have your vitrioll very well congealed far fairer then Romain vitrioll which is corporeal and metallick vitrioll.

Which Vitrioll I do not dissolve in rainwater like the *Paracelsians*, but rather with

Lac Virginis as before is taught in the former Chapters or in *Raymunds* Calcination water, and after its dissolution and perfect digestion, that is to say 15 days I put it into a limbeck and balneo draw off the *Lac virginis*, which being done you shall find an oylie water green and clear upon which pour the spirit of wine and after it hath been digested 7 days and the spirit of wine distilled away in balneo you shall find your green water perfectly rectified made pure subtile and spiritual, and apt for putrifaction, for if it be not well dissolved and rarified it will not putrifie.

But now that I may join with *Paracelsus* in the manner of putrifaction I return to him and say with him commanding to disgest in a warm heat in a glass well closed the space of some moneths, and so long till diverse colours appear and be at length red which sheweth the termination of its putrifaction.

But yet in this process this redness is not sufficiently fixed, but is to be more fully purged from its feces in this manner.

Resolve it or rectifie it in distilled vinegar, till the vinegar be coloured then filler it from its feces. This is its true Tincture and best resolution and rectification out of which a blessed oyl is to be drawn.

This Tincture being thus resolved and rectified, is to be put into a body with a limbeck and in balneo distil the vinegar gently away.

Then in sand or ashes lift up the spirit gently and temperately, and when you see a fume ascend into the glass and red drops begin to fall out of the nose of the limbeck into the receiver, then the red oyl beginneth to distil, continue your distillation till all be come over, when it is done you shall have the oyl in the receiver lifted up and separated from its Earth more delightful and sweet then any balsom, or Aromatick without any sharpness at all, which oyl is called the blood of the Lamb. In the bottome of the body you shall find a white shining Earth like snow, which keep well from dust and so you have the clear Earth seperated from its oyl.

Take this white Earth and put it in a glass viol, and put thereto equal weight of the oyl or soul and body, will receive it and embrace it in a moment.

But that it may be turned into a stone when you have joined these two together, set it into our furnace the space of 40 days and you shall have an absolute oyl of wonderful perfection wherewith *Mercury* and other imperfect mettals are turned into gold. As *Paracelsus* was pleased to say.

The stone being thus made, I now come to the fermentation without which it is not possible to give form to it neither will I adhere to the opinion of one man alone contrary to all the Philosophers alone, that is to say, *Paracelsus* repugnant to the rest of the Philosophers because they all of necessity have decreed to give form to the

stone

ſtone by ferment and union, that is to ſay, of an imperfect body, and by how much the ferment is more ſpirituall the ſtone will be of ſo much more penetration and tranſmutation.

Theſe things being promiſed I do not think it fit that you ſhould proceed to projection upon *Mercury* inſtead of fermentation as *Paracelſus* teacheth, or that the ſtone ſhould be fermented his way with gold either corporea l or ſpiritual.

Which gold will be the foundation of the firſt projection. but what do the Philoſophers command us to do? that projection that is to ſay fermentation, be made of a perfect foundation, and that upon imperfect bodies that medicines may be made which foundation of the ſtone or Elixir is not except it be onely the white or red ferment, in reſpect of which both gold and ſilver are ſaid to be imperfect bodies, therefore this ſtone is to be fermented before it be projected upon the corporeal foundation or imperfect, that is to ſay corporeal gold.

Therefore joyn this oyle to the fourth part of the oyle of the ſulpur of gold, and this is the true fermentation or converſion unto the Elixir.

Then Augment it in vertue by ſolution and coagulation, and in quantity by projection firſt upon the corporea foundation that is to ſay gold, then that upon purified *Mercury* and that medicine upon other bodies which are moſt fit for projection, that is to ſay moſt fuſible

as

as Lead or Tinne, which after they are purified are most apt by reason of their easie melting.

And thus the Inward parts of the Earth are visited and by reflection the hiden stone is found, the true Medicine out of the green Lion of the Philosophers, and not of fools, and out of Corporeal and metallick vitrioll not terrestrial and made of mineral coperas.

The Second Chapter of Augmentation and projection of the STONE.

FIRST, Let us speak of the Augmentation of the vertue or quality; of which *Raymund* saith, The Augmentation in quality and goodness is by solution and coagulation of the Tincture, that is to say, by imbiling it with our *Mercury* and drying it. But let us hear *Arnoldus* more attentively, take one part of your prepared Tincture, and dissolve it in three parts of our *Mercury*, then put it in a glass and seal it up and set it in ashes till it be dry and come to a powder, then open the

glass and imbile it again, and dry it again And the oftener you do the thus so much sha you gain and giveth more tincture.

And also as it is found in *Clangor Buccinæ*, Dissolve it in the water of *Mercury* of which the Medicine was made till it be clear then congeal it by light decoction and imbile it with its oyl upon the fire till it flow by vertue whereof it will be doubled in tincture, with all its perfections as you will see in projection because the weight that was before projected upon a thousand, is now to be projected upon ten thousand, and there is no great labour in this multiplication.

Again the medicine is multiplyed two manner of ways.

By solution of calidity and solution of varity. By solution of calidity, is that you take the Medicine put in a glass vessel and burie it in our moist fire seven days or more, till the medicine be dissolved into water without any turbulency. By solution of rarity, is that you take your glass vessel with your medicine and hang it in a new brass pot full of water that boileth and close up the mouth of the pot that the medicine may dissolve in the vapour of the boiling water.

But note that the boiling water must not touch the glass wherein the medicine is but hang above it three fingers, and this solution will be above it in 2 or 3 days after your medicine is dissolved, take it from the fire to cool fix and con-

congeal and be hard and dry this do often and and how much the more the medicine shall be dissolved it will be so much more perfect, and such a solution is the sublimation of the medicine and its virtual sublimation, which the oftener it is reiterated so much more abundantly and more parts it tingeth.

Whence *Rasis* saith the goodness of this multiplication consisteth in the reiteration sublimation and fixation of the medicine and by how much more this order is repeated it worketh so much more and is augmented for so often as you sublime your medicine and dissolve it you shall gain so much every time in projection one upon a thousand and if the first fall upon a thousand the third upon a hundred thousand the fourth upon a million and so infinitely. For *Morienus* the Philosopher saith; Know for certain that the oftener our stone is dissolved and congealed the spirit and soul is joined more to the body and is retained by it and in every time the Tincture is multiplyed.

Whence we thus read in *Scala Philosophorum*, which also the Philosophers say. Dissolve and congeal, so without doubt it is understood of the solution of the body and soul with the spirit into water and congealation makes the soul and spirit mix with the body and if with one solution and simple congealation the soul and spirit would be perfectly joined to the body the Philosophers would not say dissolve again, and congeal, and again dissolve and congeal that the Tincture of the stone may grow

if it could be done with one congealation only.

The Medicine is another way multiplyed by fermentation and the ferment to the white is pure ſilver, and the ferment to the red is pure gold, therefore project one part of your medicine upon 2 of the ferment (but I ſay 3 parts of the medicine upon one of the ferment) and all will be Medicine, which put in a glaſs upon the fire and ſo cloſe it that no air go in nor out, and keep it there till it be ſubtiliated as you did with the firſt medicine and one part of the ſecond medicine will have as much vertue as one part, of the firſt medicine had (but here again *Clangor Buccinæ* hath erred for it ſhould be write thus) one part of the ſecond medicine will have as much vertue as ten parts of the firſt medicine had. And thus by ſolution and fermentation the medicine may be multiplied infinitely.

We have ſpoken enough of this multiplication, we now come to the other way of augmentation which is called corporeal multiplication and according to *Raymund* is thus defined.

Augmentation is the Addition of Quantity; whence *Anicen* writeth, It is hard to project upon a million and to preducate it incontinently wherefore *I* will reveal one great ſecret unto you, one part is to be mixed with a thouſand parts of its neareſt in kind (I call that neareſt that is the body of the ſame mettal whereof the medicine was made or perfected)

perfected) but to return again to *Anicen*, close all this firmly in a fit vessel and set it in a furnace of fusion 3 days till it be wholly joined together. Whereof it is more largely and better set down by the said Author and the manner of the work is thus projected, one part of the foresaid medicine upon 100 parts of molten gold and it makes it brittle and will all be medicine whereof one part projected a hundred of any melted mettall converteth it into pure gold and if you project it upon silver in like manner it converteth all bodies into silver.

In *Scala Philosophorum* all sorts of projection is set thus down in few words. You must know that first it is said project, that is to say one upon 100 &c. yet it is better to project *nunc dimittis* upon *fundamenta* and *fundamenta* upon *verba mea* and *verba mea* upon *diligans te Domine* and *diligam te* upon *attendite*. This breif *Aenigua* is thus expounded it is nothing else but the words and opinion of the former Author concealed under the *Aenigura*. Therefore let us repeat the words of this *Aenigura* or Oraccle.

Nunc dimittis super fundamenta
Fundamenta super verba mea
Verba mea super diligam te
Diligam te super attendite,

Theſe are trifles for the hiding and concealing the perfection of the Art- if the expert Artiſt could be diverted with ſuch ſimple words which though they are hard at firſt to young Artiſts, yet they are thus explained. We therefore begin with the firſt ſentence.

Nunc dimittis ſuper fundamenta.

This is here Allegorically taken for the laſt action almoſt of the work which is called the medicine or ſtone, which medicine is to be projected upon the ferment that is to ſay upon the oyl of *Sol* or *Luna*, which are the ferments or foundations of the Art in ſpiritual augmentation (as before was ſaid) upon molten gold and ſilver. And that ſpiritual ferment converted into medicine is to be projected upon molten gold or ſilver which are corporeal ferments in corporeal Augmentation and the corporeal fundaments of the Art upon quick ſilver.

Fundamenta ſuper verba mea.

This is alſo ſpoken allegorically becauſe in the *Adage* it is ſaid words are wind, as if a word were nothing elſe but the motion of the lips and exhaltation of the lungs which no ſooner ariſe from motion but fly away and are turned to air ſo likewiſe Quick ſilver or *Mercury* goeth out of the bodies of other

mettalls

mettalls, and is so volatile in the fire or heat as words in the air. And therefore *Mercury* is likened to words upon which the fundaments are to be projected,

Verbes mea (vir Mercury) super diligam te.

That is to say upon other mettalls which have most affinity with quick-silver, and easie of fusion as *Saturn* aud *Jupiter* that is to say Lead and Tin, which by this concord and love are easily by the penetration and amiablenesse of the medicine converted into medicine. And one part of this medicine converteth other parts of mettalls into gold or silver according to the force and power of the Elixir, which other mettalls because they are the substances of the former bodies whereof the medicines were made. They are the attendants of those medicines wherefore the Philosopher commandeth that.

Diligam te be projected upon *attendite* that the second medicine or this last projected upon mettal especially that whereof the medicine (that is to say the stone) was made, should turn that mettall into gold or silver according to the proverty and quality of the medicine.

But to put an end to this projection, take it according to the opinion of *Arnoldus* gathered out of the 31 Chapter who willeth to project one part of the Elixir upon 100 of *Mercury* purged and all will be medicine upon other 100 parts of *Mercury* purged and all will be medicine, afterward project one part of this

medicine last congealed upon 100 parts of *Mercury* washed and all will be gold or silver, in all tryalls according as the Elixir is white and red Lastly that I may briefly rehearse the absolute manner of projection. First the medicine is to be projected upon gold or silver molten, then upon quicksilver purged so long till it turns it into medicine and lastly upon mettals most near, that they may be converted into pure gold or silver according to the properties and qualities of the medicine.

Because we have said something of the propinquity of mettalls that is to say, that the Elixir is to be projected upon that imperfect body out of which its *Mercury* and sulphur was first extracted, therefore it will not be unnecessary to set down one example that is to say if the medicine was made of *Mercury* then it is to be projected upon quick silver for makeing gold or silver because quick silver is a near body to *Mercury* and so of the rest. Yet it is to be noted, that all Elixirs may and ought to be projected upon quicksilver, because quicksilver is the Mother and sperm of all mettals therefore quick silver made and turned into medicine, is to be projected upon a body, most near to it; Which is Lead or Tinne; Upon which the medicine is always to be projected, whether white or red for the making and transmuting of mettals, but both the quicksilver and lead are first to be purged that they may be purified and deprived of their filth.

Enough

Enough hath been said before of the purgation or putrification of Mercury. We will now speak of the putrification of Lead.

Melt your Lead in a Crucible and when it is melted let it stand in the fire a quarter of an hour and put therein a little salt Armoniack and let it stand a while in the fire and stir it with an Iron spatula till all the salt Armoniack be gone away in fume then scrape the skin away out of the crusible, that is upon the lead, then let it stand to cool and it will be much whiter and fairer. And thus you must purifie your lead or tinne, before projection, because no other bodies are so fusible and apt to melt wherefore every Elixir ought to be projected upon quicksilver and upon Lead or Tinne for making or transmuting of mettals.

But to the end the manner of projection may be yet more plain I will set down two rules which must be carefully observed.

The first whereof is that the first medicine that is to say the stone be projected upon the ferment always three parts of the medicine upon one of the ferment and one part of this upon 10 or 100 of pure molten gold, and one part of this medicine thus made upon 100 parts of an imperfect body, that is to say, of *Mercury* for medicine. The later is that you must always consider the fortitude and debility of your medicine for it is to be projected so often upon quicksilver as it bringeth it into a brittle medicine and when it faileth then

project one part thereof upon Lead or Tinne for making transmutation, according to the order and form of the Elixir.

These being remembred you may easily conceive the order of Augmentation in vertue and quantity.

These Chapters being ended the other three which follow are set down in the next book, because we have spoken before of potable gold and silver, it is therefore necessary after we have made an end of projection to set down another table of the Elixir of life in the next place, and after speak of its vertue and power as we find it among all the Antient and modern Philosophers and so make an end of the first Book.

FINIS.

Hammeguleh Hampaaneah,

OR THE

Rosie Crucian

CROWN

SET WITH

Seven Angels, 7 Planets, 7 Genii, 12 Signes, 12 Idea's, 16 Figures, and their Occult Powers, upon the 7 Mettalls and Miraculous vertues in Medicines; with the perfect full discovery of the *Pantarva* and *Elixirs* of Mettalls prepared to cure the Diseased.

Whereunto is Added

ELHAVAREUNA

Presoria, Regio Lucis, and *Psonthon* Books much desired by the learned of the world, Now Compleated and Communicated to all manner of Persons.

By *John Heydon* Gent Φιλονόμος A Servant of God and Secretary of Nature.

London, Printed by *P. L.* for *Samuel Speed,* and are to be sold at the *Rain-bow* in *Fleetstreet.* 1665.

To the truly honourable and excellently Accomplished the most Renowned,

John Lloyd Esq.

Externall internall and eternall felicity be wished.

SIR.

I *Dedicate my Books to you, and your Noble brother because wisdome and vertue cannot be parted, but being my two guards of safty or preserving Patrons to defend me from envie and Malice, I presume to call you Governour of my* Regio Lucis, *and him Protector of* Elhavareuna, *or the High Preist of the* Rosie Cross, and the Harmony of the world, *the* Temple of Wisdome. *The* Holy

Guide,

Guide, *Contain the power of Natural sciences and the most absolute Consummation thereof, and that which is the Active part of* Figures *which by the help of the naturall vertues of Mettalls, from a Mutuall and opportune application of them, brings forth opperations even to Admiration, which sciences the* Rosie Crucians *taught when they came to worship our Saviour Christ when he was born. The Princes of all places did study these sciences, as* Hiarthas *King of the* Caldeans, Jespion *Prince of the* Brackmans, Phroates *The* Indian Prince, Astaphon *Duke of the* Gimnsophists, Budda *King of* Babilon, Numa Pompillius *King of the* Romans Zamoxides *Emperour of* Thrace, Abbaris *Priest of the* Hiperborean Jewes, Hermes Trismegist *a King and Law-giver of* Egypt, Zoroaster *the son of* Oromasus *King of* Persia, *All these and many more were Lovers of these* Rosie Crucian *Infallible Axiomata, and both writers and patrons of this Kind of Learning, as* Josephus *The* Hebrew Hermes Eranthes *King of* Arabia *&c. And* Plato *relates in* Alcibiades *that the sons of the* Persian Kings *were instructed in these sciences, that they might Learn to administer, and distribute their Image to the Common-wealth of the world, and the Common wealth to it; and*

Cicero *saith in his* Books of Divination, *that there was none amongst the Persians did enjoy the Kingdome, but he that had first Learned Philosophy*, Rosie Crucians *Contemplate the powers of Naturall, and Cœlestial things, and searching curiously into their Simpathy doe produce incredible powers in Nature into Publique veiw, so Coupling Inferiour* Telesmes, Images, Gamahes *and other things as Allurements to the Gift of superiour* Angels Planets Genii, Idea's *And* figures *and other things, that by the Mutuall application of* Angels Planets and stars *to* Genji and figures *of* Geomancy *upon* Mattalls, *arise* wonderfull Miracles, *not so much by Art as by Nature, to which Art becomes an Assistant whilest it works these things eelctions being made of hours when* Angels *and* Planets *are strong, figures and Characters rightly engraven or cast uppon prepared Spermatick pure Mettall clear and fine, free from any Mixture. and all fitted to the Angel planet signe Idea, figure of Geomancy and these must be applyed to the person of the Querent or Native, signified by the Angel Planet signe Genius Idea and figure, who shall then find the Cœlestiall and terrestriall powers, unite to his desire, and per-*

forme

forme incredible extraordinary things, at certain, times Naturally and Roſie Crucians *as the moſt curious ſearchers of Nature. making uſe of theſe things that are prepared by Nature only, by appling fiery active things to Earthly paſſive things, produce oftentimes effects before the time ordeined by Nature, which the envious ſcriblers think are Miracles and cry them down as Magicall with and in their under opinion termed Diabolicall, which ineed are Naturall works, the prevention only of the time coming betwixt, as if any one ſhould produce Roſes in the Month of* March, *and apple trees Blow and bear fruit in* December *and Ripe cherries, Grapes and Beans in* January *or make parſly grow into perfect plant within few hours, and cauſe greater things then theſe, as Clouds, rain, Thunders, and animalls of divers kinds and raiſe the Dead, And ſpot Horſes black and white like ſtars or any other colour, and very many tranſmutations of things theſe Books and Arts I ſubmit (you excelling in Jugment and Candour) to your cenſure, that if I have wrote any thing which may end either to the contumely of Nature, offending God, or injury of Religion, you may condemn the errour; but the ſcandall of Malicious perſons being diſſolved,*

ſolved, you may defend the tradition of Truth, And that you would do ſo with theſe Books, and my ſelf, that nothing may be Concealed which may be profitable, and nothing approved of, which cannot but do hurt, by which means the Harmony of the World, *The* Temple of Wiſdome, *The* Holy Guide, Regio Lucis *and* Elhavareuna, *having paſſed your examination* (aſwell as my other Patrons) *with approbation, may at Length be thought worthy to come forth with good ſucceſs in publique* as my other Books, *and may not be afraid to come under cenſure of poſterity, becauſe I wear the moſt Noble title of.*

Aprill the 5th at noon 1664.

Your moſt affectionate humble Servant and true honourer.

JOHN HEYDON.

The *Rosie Crueian* CROWN

Set with Angels, Planets and Mettals *&c.*

The Second Book.

CHAP. I.

Of the blessed stone of the Philosophers or the Elixir of life, and also the way of making malleable glasse.

1 *Elixir of life.* 2 *Gold dissolved.* 3 *Silver dissolved.* 4 *Gold melted.* 5 *melted Silver.* 6 *Projection of the red Medicine.* 7 *Projection of the white Medicine.*

H*ERMES* Speaking of fermentation bids us to take the sun and his shadow, by the shadow he meaneth the moon because in respect of dignity lustre and power she is much more weak and inferiour then the sun

And

And the moon followeth the ſun as a ſhadow doth the body and is not illuminated except by the light of the ſun, we will firſt ſpeak of the body, that is to ſay of gold, and after come to the ſhadow of which gold it is written in a book of Chimicall Art in this manner. The Philoſophers ſtone is made of gold alone and onely by nature and is more ſublime then them, which the Philoſophers affirme cureth all infirmities. According to the opinion of this Philoſopher I purpoſe to begin with gold alone and the medicine which is a new and ſole nature, and antient and ſound Quinteſſence.

But to the end this gold may be better and more pure, it may be purged two manner of wayes that is to ſay, by Antimony and by diſſolution in corroſive waters with which copper plates are mixed as Goldſmiths uſe to do which is called water gold.

When you have thus prepared your gold project one part of your red medicine (or red Elixir) upon 100 parts thereof when your medicine is augmented in vertue and all that weight of molten gold will be converted into a red brittle maſſe which grind upon a marble to an impalpable powder.

Then diſſolve theſe hundred parts or ſo much thereof as you pleaſe in diſtilled vineger or in ſpirit of wine, and ſet it to diſgeſt in Balneo the ſpace of a day or two then diſtill the ſpirit of wine from it in Balneo, and in the bottome will remain the fixed and pure oyl of the gold

which is then the true *Aurum potabile*, and spiritual Elixir of life. If you would give to any one of this powder presently before it be converted to oyl, warm a little white or Rhenish wine and dissolve in either of them so much of the red powder as will tincture the same into a red colour and the wine so tinctured will be *Aurum potabile*, but it would be better and more penetrating if it were tinctured with the foresaid oyl.

In like manner is the white medicine to be projected after the purification of the silver in a corrosive water as is before declared.

And so the melted silver will be converted into a brittle powder and white masse which likewise is to be dissolved and turned into oyl and thus the white Elixir of life is made and potable silver curing and healing so far as it is able humane diseases for it cannot be supposed that the Elixir of *Luna* hath so great vertue as the Elixir of *Sol* hath.

Whence the Author of the book call'd *correctio falnerum* and *Richard Anglicus* in his correctory. say whereas among the vulgar and Philosophers: God hath this report that being in his first disposition that it cureth the Leprosy and many other vertues, this is not except by its compleat disgestion because the excellency of the fire acting in it consumeth all evil humours that are in sick bodies as well in hot as cold causes, But silver can not do this because it hath not so much superfluity of fire and is not so much disgested and decocted with naturall

ma-

maturity, yet notwithstanding this it hath fierines occultly and vertually in it, but not so fully because the fire causeth not such Elemental quallities as in gold. And therefore silver being in his first disposition doth not cure the Leprosy so potently unless it be first disgested by Art untill it have the cheif degrees of gold in all maturity. Wherefore other sick metallick bodies more weakly cure infirmities according as they differ more from them in perfection and maturity some differ more some less, which is by reason of the sulphur infected seid and burning of which they were made at the beginning in their generation and coagulation and therefore they cure not whereas the fire in them is burning and so infected with the Elementall feces with the mixture of other Elementall quallities.

Seeing therefore that gold is of such vigor amongst the vulgar and that being in his first disposition what wonder is it if it being brought into medicine (as is experienced) by Art and his vertue be subtiliated by disgestion of decoction and purgation of the quallities but it may then cure more nay infinite or all diseases.

It makes an old man young and revive, it preserveth health strengtheneth nature and expelleth all sicknesses of the body it driveth poyson away from the heart it moysteneth the Arteries and breifly preserveth the whole body sound.

In the *Ludus purorum* it is thus written of the use of this medicine the manner of useing it according to all the Philosophers is thus, if you will use to eat of this medicine then take the weight of two florence Duccats of our Elixir and one pound of any confection, and eat of that confection the quantity of one dram in winter. And if you do thus it driveth away all bodily infirmities from what cause soever they proceed whether hot or cold, and conserveth health and youth in a man, and maketh an old man young, and maketh gray hairs to fall, it also presently cureth the *Leprosy*, and dissolveth Flegm mundifieth the bloud it sharpeneth the sight and all the senses after a most wonderful manner above all the medicines of the Philosophers.

To which purpose we thus find in the *Rosary* of the Philosophers, In this (that is to say in the Elixir) is compleated the pretious gift of God, which is the *Arcanum* of all the Sciences in the world, and the incomperable treasure of treasures (for as *Plato* saith) he that hath this guift of God hath the dominion of the world (that is to say of the Microcosme) because he attaineth to the end of Riches and hath broke the bonds of nature, not onely for that he hath power to convert all imperfect mettalls into pure gold and silver, but rather because he can convert and preserve both man and every Animall in perfect health.

To

To this purpose speaketh *Geber*, *Hermes Arnoldus*, *Raymundus*, *Lullius*, *Ripley*, *Penotus*, *Augurellus*, *Aegidius*, *Valescus*, *Roger Bacon*, *Scotus*, *Laurentius*, *Ventura*; and diverse uncertain Authors.

Lastly, I now come to the generall consent of all the Philosophers and repeat what is found in their writings in the Book *de Aurora consurgeat*, and in *Clangor Buccinæ*, It is to be noted that the Antient Philosophers have found 4 principal effects or vertues in the glorious repository of this treasure.

1. First, it is said to cure mans body of all infirmities.

2. Secondly, to cure imperfect mettalls.

3. Thirdly, to transmute base stones into pretious gemmes.

4. Fourthly, to make Glass malleable.

Of the first. All Philosophers have consented that when the Elixir is perfectly rubified it doth not onely work miracles in solid bodies but also in mans body of which there is no doubt, for being taken inwardly it cureth all infirmities, it cureth outwardly by unction. The Philosophers also say, if it be given to any in water or wine first warmed it cureth them of the *Phrensy*, *Dropsie*, and *Leprosy*, and all kind of *Fevers* are cured by this Tincture and taketh away whatsoever is in a weak stomack it bindeth and consumeth the Flux of peccant humours being taken fasting| it driveth away malencholly and sadness of the mind it cureth the infermities of the eyes and dryeth up their

moistenes and blearednes, it helpeth the purblind, red or bloodshot eyes it mollifieth the primy or web the Inflamation of the eyes and all other incident diseases are easily cured by this Philosophical medicine.

It comforteth the heart and spiritual parts by taking inwardly it mittigateth the pain of the head by anointing the temples therewith maketh the deaf to hear and succoreth all pains of the ears it rectifieth the contracted Nerves by unction, it restoreth rotten teeth by washing also all kind of imposthumes are cured with it, by oyntments or emplaytors or injecting the dry powder therein.

It cureth Ulcers wounds Cancers Fistulas *noli me tangere*, and such like diseases and generateth new flesh if it be mixed with corrupt and sower wine it restores it, it expelleth poyson being taken inwardly it also killeth wormes if it be given in powder it taketh away wrinkles and spots in the face by anointing therewith and maketh the face seem young, it helpeth women in travail being taken inwardly and bringeth out the dead child by emplaister, it provketh Vrine, and helpeth generation it preventeth drunkennes, helpeth the memory, and Augmenteth the radical moisture it strengtheneth nature and also Administreth many other good things to mans body.

2. Of the second it is written that it transmuteth all imperfect mettals in colour substance lasting weight ductibility melting hardnes and softnes

3. Of the third, that is to say of transmuting base and ignoble stones into pretious gems, I will not speak of in this place, because I have reserved it for another place, that is to say the third Book.

Of the fourth it is writ that it maketh glasse malleable by mixture (that is to say of the powder of the white corporeal Elixir) when the glass is melted. Thus far *Aurora Consurgens* and *Clangor Buccina*.

Now if you desire to make pure and clear malleable glass learn this of me, and beware of what glass you make your mettal for you must not take glass of Flints, wherewith glass of windows are made but such as your *Venice* glass is made of, and that is to be chosen out of the first mettal of the glass, which hath stud molten in the fire, in the glass makers furnace the space of a night & then it will be without spots and pure therefore take as much of the said glass out of the furnace with your Iron rod, as you have a desire to convert, and when it is cold weigh it, and melt it by it self in a pot, and when it is well molten project your white corporeal Elixir upon it and it will be converted into malleable mettal and fit and apt glass for all Gold Smiths operations. And thus is glass made malleable and prepared for any use but if this were done with the red Elixir it would be much more during, for there is nothing more pretious of which we will not now speak.

Therefore Son or or Reader whosoever thou art who readest my Books give credit to me and beleive me, because all things that you shall find

writ here are either the most approved writings and collections of all writers or the Authors own experiments. For I have tryed many things and found many things true. I beleive no man liveth amongst Mortals that knoweth more ways of prepartions which are concealed by almost all the Philosophers.

For that which perfecteth the great work that they have all concealed which truely is the errour of all Artists. And this is all I would have you to do. To calcine, disso've and seperate the Elements after join them together putrifie them or reduce them into sulphur ferment, project, Augment in vertue and quantity. This is onely the work of the Philosophers of which the whole Company of Philosophers have writ in a continuate course.

The End of the Second Book.

Hampaaneah Hammegulleh:

OR,

The Rosie Crucian

CROWN:

In which is set down the

Angels of the Seven Planets, and their Occult Power upon the Seven Metals, and miraculous Vertues in the *Cœlum Terræ*, or first matter of all things.

Whereunto is added,

A perfect full DISCOVERY OF THE *Pantarva*, and *Elixirs* of Metals.

By EUGENIUS THEODIDACTUS. Φιλονόμος.

A Servant of God, and Secretary to Nature.

Ubi est scientia, ibi est invidia.

LONDON:
Printed for the Author, and are to be sold at the Rainbow in *Fleetstreet*. 1664.

To the Worthy, Learned, Noble, and Valiant Colonel *Samuel Sandys*, late Governor of his Majesties Garrison in the Famous City of *Worcester*, and now one of the Right Honorable Members of Parliament, *&c.*

YOur late respects to me have commanded my Soul to serve you: and knowing you are aswell a Philosopher and Learned, as a Souldier that can command Armies of Horse and Foot into good order for War; I therefore humbly present this little Piece of Philosophy to your pleasure: As the Book is Art and Nature united to serve you, so the Epistle may make you merry, by the great power of Natural things, for you know they not onely work upon all things that are neer them by their Vertue, but also besides this, they infuse into them a like Power, through which by the same Vertue they also work upon other things, as in the Loadstone, which stone doth not onely draw Iron Rings, but also infuseth a Vertue into the Rings themselves, whereby they can do the same: After this manner it is, that the common Harlots and Villains, grounded daily in boldness and impudence in Stage-Plays, infect all that are neer

them by this property; whereby the Spectors are made like them, therefore they say that if any one shall put on the inward Garments of a Stage-Player, or shall have about him that Looking-glass which they daily look into, he shall become bold, Confident, Ignorant, Impudent and Wanton; so a Cloth that was about a dead Corps, makes him that carries it sad and melancholy: And if you put a Green Lizard made blind, together with Iron or Gold Rings into a Glass Vessel, putting under them some earth, shutting then the Vessel; and when it appears that the Lizard hath received his sight, shall put them out of the Glass, that those Rings shall help sore eyes; the same may be done with Gold Rings: and a Weesel, whose eyes with any kind of prick are put out, it is certain are restored to sight again; upon the same account Rings are put for a certain time in the Nest of Sparrows or Swallows, which afterwards are used to procure Love and Favor: These observations and ten thousand more I made to serve you, and they shall testifie, you shall know you have power to command,

Your most affectionate

humble servant

JOHN HEYDON.

The third Book.

Of Saturne or Lead the first Direction.

CHAP. I.

Of the Elixar, Putrefaction into Sulphur, the Oyl of the Sulphur, of the Conjunction of the Salt and Oyl of the Spirit, or Salt of Saturne, which containeth the Oyl or soul of the Menstruum of white Mercury and red water of Paradice, Resolution, Solution, distillation, Hyl, Purgation, resolution of Sericon, of the Gum of Sericon, of the solution of the Minium or Adrop, of Calcination of Minium into Adrop and red Lead, of Calcination of Lead with Aqua Fortis.

VEry many have writ of *Saturne* or Lead, but none that I know of have writ fully thereof in any particular Treatise; therefore I do not here onely set down what I have gathered from them most briefly and truely, but also those things which I have found and proved by my own experience, which I have annexed to them, that the work may be absolute and compleat.

Of which, as they say, *Mary* the Prophetess, and the Sister of *Moses* in her Books of the work of *Saturne* is thus said to write, Make your water running like the water of the two Zaibeth, and fix it upon the heart of *Saturne*: And in another place, Marry the Gum with the true Matrimonial Gum, and you shall make it like running water. Of which process of Mary, *George Ripley* our Country man hath these verses.

Maria mira sonat
Quæ nobis talia donat
Gummis cum binis
Fugitivum fugit inimis
Horis in trinis
Tria vinclat fortia finis
Fila Plutonis
Consortia jungit Amoris.

Or thus,

Maria mira sonat, breviter qui talia donat
Gummi cum binis fugitivum fugit in imis
Horis in trinis tria vinclat fortia finis.
Maria lux roris ligam ligat in tribus horis
Filia Plutonis consortia jungit Amoris
Gaudet inassala sola per tria sociata.

The heart of Saturne, saith *Ripley*, is his white and clear body, out of whose doctrine the work doth briefly thus proceed, that is to say, that a water he made out of the body of Saturne, like the water Zaibeth, and that water fixed upon the heart of Saturne; but because the practice of draw-

drawing out this water of Zaibeth, doth not appear out of this, nor the way of making the heart of Saturne, therefore the foregoing direction in he *Holy Guide* will shew them both.

Therefore I have joyned two Tables, in one of which the shorter is the demonstration of the reduction of the body of Saturne into his heart or Salt, the other longer and greater, is the extraction of the water Zabieth, and the consummation of the work of Saturne.

Having thus described this work, I now come to the explanation, and say, that the Calcination of the Body is twofold; for the Calcination thereof in the shorter work, for extracting the heart of *Saturne*, is done on this wise by *Aqua Fortis*.

Take 8 or 10 Ounces of Lead in Filings, and dissolve it in *Aqua Fortis* in double proportion, and fortified with Salt Armoniack in an Earthen Vessel with a narrow neck, and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like Grains of white Salt, which is a figure of perfect solution; then pour your matter that is dissolved in the water into a body, and set thereon a Limbeck, and in Balneo draw away the corrosive water, till there remain a dry substance in the bottom; and so you have the body converted white by Calcination with corrosive water, out of which the heart of *Saturne* is to be drawn.

The way to wash away and purge the corrosive water from the body, pour warm water upon the substance in a Limbeck, and pour it often off till it have no sharpness at all upon the

tongue, and then your body is prepared for drawing out the Salt.

When your matter is well dried, dissolve it a-it again in distilled Vinegar, and distill the Vinegar twice or thrice from it, and in the bottom you shall have a lucid clear and white shining Salt, which is then called the heart of *Saturne.*

Now I come to the practice of the other greater work, that the verity of the stone may be found, of which many have made mention in their Books, as *Raymundus*, who calleth it the Vegetable Mineral, and Animal Stone; *Geber* saith there groweth a Saturnian Herb on the top of a Hill or Mountain, whose blood if it be extracted, cureth all infirmities.

Ripley writ a whole Book, called his *Practical Compendium*, of the practice of the Vegetable Stone, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error, and hath not onely deceived me but all those that followed him, untill after a long time I found a way to dissolve *Saturne*, so that it could never after by distallation be turned into Lead again, which is the chiefest and greatest secret of the Vegetable Stone.

But let us hear the words of *Mary* the Prophetess, and *Ripley* taken from her: The Radix of our matter is a clear and white body which putrifieth not, but congealeth *Mercury* or Quicksilver, with its odor makes its water like the running water of the two *Zabieth* (*alis* Zubech) and fix it upon the fixed heart of *Saturne*: which

words do most aptly agree with the properties of Lead; for if any one be smit or wounded with a Bullet, and the Bullet remain in the body, it will never putrifie.

And also if Quick-silver be hanged in a Pot over the fume of molten Lead, so as the fume of the Lead touch the Quick-silver, it will congeal it.

Thus far of the preparation of Lead, we now come to its denomination, They bid us fix the water *Zaibeth* upon the fixed body of the heart of *Saturne*; now for the exposition of the body, for the name of *Saturne*, *Ripley* calleth it *Adrop*, of which that is made which the Masters call *Sericon*; the water of *Sericon* they call their Menstruum, the two *Zabieths* joyned together in one water, are the two *Mercuries*, that is to say white and red contained in one Menstruum, that is to say of the water and Oyle of the fixed body or heart of *Saturne*: Follow what I have written concerning the imbibition of the earth, our operation is no otherwise then in the Practical Compendium of *Ripley*.

Isaacus also writ a Treatise of Lead, he worketh chiefly according to the doctrine of *Mary* the Prophetess, and laboreth much to fix the earth of *Saturne*, and after to dissolve the body in distilled Vinegar; that by the addition of corroding and sharp things, his red Oyl may be distilled, which he calleth the water of Paradice, that he may imbibe his fixed earth therewith: which way is much shorter then *Ripleys*, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken

Isaacus and *Ripley* in making the earth, in stead of which I have given the fixed heart of *Saturne*, as you may read in the *Holy Guide*.

But that the body may be prepared according to this Table, and after my intention and the desire of *Ripley*, we both will that the Oyl or Water of Paradice be drawn out of the Gum of *Sericon* (whose father is *Adrop*) *Sericon* is made of Red-lead; therefore it is first necessary to shew the way of making Minium of Lead, which *Thomas Juc* an *Englishman* hath described, together with the Composition of the Gum of *Sericon*, which Author I purpose to follow, as being the best.

Take ten or twelve pound of Lead, and melt it in a great Iron vessel, as Plumbers use to do, and when it is molten, stir it still with an Iron Spatula till the Lead be turned to powder, which powder will be of a green colour; when you see it thus, take it from the fire and let it cool, and grind that powder upon a Marble till it be impalpable, moistening the powder with a little common Vinegar, till it be like thick honey, which put into a broad Earthen Vessel, and set it on a Trevet over a lent fire, to vapor away the Vinegar and drie the powder, and it will be of a yellow colour; grind it again and do as before, till the powder be so Red as Red-lead, which is called *Adrop*: And thus is *Saturne* calcined into Red-lead or Minium.

Take a pound of this Read-lead and dissolve it in a Gallon of Vinegar, and stir it with a stick three or four times in a day, and so let it stand in a cold place the space of three days: then take your

your Earthen Vessel and set it in Balneo twenty four hours, then let it cool and filter the liquor three times; and when it is clear, put it in a body with a Limbeck thereupon, and distill the Vinegar so long as it will ascend, and in the bottom the Gum of the *Sericon* will remain like thick honey, which set apart, and dissolve more new Lead as before for more Gum, till you have ten or twelve pound thereof.

Now give careful attention, for we now come to the point and period of *Ripleys* error, for if you put four pound of this *Sericon* to distill in a Limbeck, and from thence would draw a Menstruum, as *Ripley* teacheth, perhaps you would have scarce one ounce of this Oyl, and some part of a black earth will remain in the bottom, and most part of the Gum melted again into Lead, by which you may know that the *Sericon* is not well dissolved, nor as yet sufficiently prepared, that a Chaos may be made thereof fit for distillation, because it is not yet well dissolved; therefore in *Isaacus* there is found a way of resolving this Gum with distilled Vinegar, acuated with calcined Tartar and Salt-armoniack; Wherefore, saith he, if thou be wise, resolve thy Gum; but I like not this acuation of the Vinegar, as I may call it, I rather choose to resolve the Sericon in *Raymund's* calcinative water, which is a compounded water of the Vegetable *Mercury* or fire natural, with the fire against nature, as *Ripley* testifieth, and it is more verified by *Raymund* in his Book of *Mercuriis*, where he teacheth how to dissolve bodies with his calcinative water.

I will reveal unto you this water, which is al-

most

most unknown: Note therefore, that the Vegetable *Mercury* is the spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the fire against Nature is a corrosive water made of Vitriol and Salt-Peter.

Therefore take which you will, either spirit of Wine rectified (or *Aqua Vita*) or distilled Vinegar four pound, and two pound of corrosive water, and mix them together.

In this watet thus compounded, resolve half a pound of Gum of Sericon in a circulatory, and set it in Balneo four or five days, and the Gum will be totally dissolved into the form of water or Oyl of a duskish red colour.

Then distill away the water in Balneo, and there will remain an Oyl in the bottom, which is then the Chaos, out of which you may draw a Menstruum containing two elements; and this is the true resolution of the Gum of Sericon, in this water you may resolve so much Gum as you please by reiteration.

Take two pound of this Chahodical substance, and prepare it for distillation in naked fire or sand, and lift up the clear red Oyl, wherein both the spirit and soul doth secretly lie hid, which *Isaacus* calleth the water of Paradise, which when you have you may rejoyce, for you have gone through all the gross work, and come to the Philosophical work.

Therefore now proceed to conjunction, and joyn the white heart of *Saturne* with the red Oyl, as it is found in the Rosary.

Candida succincto jacet uxor nupta marito, That is to say, the red *Mercury* to the Salt, if you proceed to the red work. There-

Therefore take four ounces of the Salt or heart of *Saturne*, and as much of the red Oyl or water of Paradice, and seal them up in a Philosophers Egg, and so soon as they shall feel the heat of the Balneum, the Salt will dissolve and be made all one with the Oyl, so as you shall not know which was the Salt, which was the Oyl.

Set your glass in Balneo, and there let it stand in an equal degree of fire, till all your matter be turned white and stick to the sides of the glass, and shine like fishes eyes, and then it is white Sulphure of Nature; but if you proceed to the red work, then divide your white Sulphure into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass well sealed up, set it in Ashes till it be turned into a red colour.

When your Sulphure is thus converted, imbibe it again with equal weight of its soul, dissolving and congealing till it remain in an Oyl, and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oyl of Gold, as is often mentioned before.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphure before reserved, that we may set down the manner of the white work.

When you have your red Oyl or Soul, if you desire to make the white Elixir, set part of the said Oyle in a glass in Balneo to digest, then take

it

it out and put it into a body, and in a lent fire distill away the spirit or white *Mercury*, which you must try, that you may know whether it arise pure without water or not, as you do when you try the spirit of Wine, for if it burn all up, it is well; if it do not, rectifie it so often, till it be without any waterinefs at all; then have you rectified your spirit, wherewith dissolve your white Sulphure, till it remain fixed, and flowing, as you did before in the red work, then ferment it and augment it with the fourth part of the Oyl of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

A Corollary.

Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body, the second, the extraction of the Menstruum and the separation of the Elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or heart of *Saturne*; the fourth is, that there be a conjunction of our Salt as is before described.

Hereafter followeth the Accurtation of the work of Saturn.

The way of extracting Quick-silver out of *Saturne* is found in *Isaacus*, of which I know how to make a special accurtation with his water of Paradice, which I gathered partly from the

fore

foresaid Author and others; *Ripley* made his accurtation with Quick-silver precipitated with Gold, and the imbibition with Corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth, that it were better for a man to eat the eyes of a Basilisk, then taste that Elixir.

But because I desire to set down this accurtation of Lead alone and his Elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses; I have found out the way of making alone with the *Mercury* of *Saturne* and his own proper Tincture; for I make a body of one thing which is a spirit, and make that Medicine with its own proper spirit. Read all the Philosophers, and you shall never find a word of this process, nor none of the Ancients will teach thee how to make the *Mercury* of *Saturne*, which that it may be briefly done, this following work will shew at large in our *Holy Guide.*

CHAP. II.

The Medicine, Elixir, Fermentation, Imbibition Precipitation, Quick-Silver, Saturne, Lead, The Toad.

MY great Grandfather *Christopher Heydon*, saith in a certain Manuscript of his, *Levi enim Arte norunt Alchimistæ Mercurium currentem conficere explumbo*, that is to say, the Alchimists knew

knew how by an easie Art to make current *Mercury* out of Lead; but what Art that was, neither he nor any of the ancients have shewed unto us, *Quærite, quærite,* saith the first Alchimist (so *Paracelsus* was pleased to say in imitation of him) *& invenietis, pulsate & operietur vobis,* that is to say, Seek and you shall find, knock and it shall be opened unto you; which may rather seem to be the words of an envious Master, then the precepts of a Teacher. But having learned this, I learned to seek, that is to say to read; I read, I knocked, that is, I tried many experiments, although they were repugnant to doctrine and Philosophy, therefore although I almost despaired of that Art, yet because nothing is difficult to the industrious, by often knocking, at last I found it apart, by what means I attained to the Art of such a facility, that is to say, of making Quick-silver of Lead; and when the process is read to the operator, it will be rather rejected then believed: but to the end this Art may be revealed as a great secret, I thought it necessary to speak first of the Instruments necessary in this work, before I come to declare the doctrine, which are three in number, that is to say, a Furnace, a Crucible and a pair of Tongs, as appeareth in the *Holy Guide.*

CHAP.

CHAP. III.

The Crucible, the Furnace, the Hole in the Top of the Furnaee, the Tongues, the Coals.

LEt the Furnace be *D*, the place filled with Coles E, whereunto put fire and when the Coals are well burnt, so that they give a clear flame and fire, take your Crucible A, well anailed that it break not with the suddain heat, and put therein three ounces of filed Lead, having twelve ounces of *Mercury* sublimate well ground, and Salt Armoniack six ounces mixed together, which put upon the filings of Lead into the Crucible A; and when the fire is strong and glowing hot, take your Tongs C, and presently take up your Crucible, and put it in B, the hole in the top of the Furnace till you hear a great noise and buzzing, then so soon as you can (least the Quick-silver flie away with the spirits) take away the Crucible with the matter therein, and set it in an earthen dish filled with ashes to cool; and when it is cold strike the lower part of the Crucible, so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quick-silver.

This Crucible and Furnace is at large charactered in the *Holy Guide.*

This work is to be reiterated with new spirits till you have a sufficient quantity of Quick-silver, with which proceed as followeth to precipi-

tate this Quick-silver, that from a spirit it may be converted into a fixed body by fixation.

Take of this Quick-silver so much as you please, and put it to precipitate in a round glass well luted, and set it in ashes to the top of the glass: yet let us stay here a while, that your understanding may be the more enlightened.

Therefore understand that the intention of this work is to fix the spirit, which may sooner be done with the spirit of a fixed body, which before was Homogeneal with the body; and which of its own nature desireth to joyn again with its body.

Therfore nature requireth that she may be helped by Art in this work; to which the Artist consenting, he adminstreth thereto the pure and desired metal, which it delighteth to adhere unto; which metal is Gold, which is thus prepared, that it be sooner parted by the Quick-silver and stick thereunto.

Take as much pure Gold as you please, and dissolve it in *aqua regis* mixed with equal part of *acetum acerrimum*, or *Lac virginis*, then set it to digest the space of a day, then put your dissolution into an Alimbeck, and set it Balneo, to distill away the water as dry as you can, and do thus three times, and the third time distill it in ashes, that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days in Balneo, distill the Vinegar away in ashes, that all the substance of the Salt Armoniack may sublime: and do thus three times, always putting in new Vinegar, untill the Oyl of the dissolved Gold remain in the

bot-

bottom; then take of your Quick-silver three times so much as your Gold, and pour it upon the solution of the Gold, that they may mix together and be united: then put your quick-silver with the solution in a round Glass stopped onely with a peece of Cotton, and with a stick put it down every day as it doth ascend, and keep your Glass in ashes the space of a moneth, till your quick-silver be turned into a red precipitate, then again dissolve it in new distilled Vinegar, till the whole substance of the quick-silver be dissolved, and the Vinegar be coloured in a golden colour, then distill away the Vinegar in ashes, and again precipitate the quick-silver, which is in the bottom of a Gold colour, into a red and fixed body; and so have you the *Mercury* precipitate of *Saturne*.

It remaineth now that the body be imbibed with its soul, that this being from a spirit reduced into a body, may again imbibe its soul, that it may be dissolved therewith; therefore put it into a Glass, and add thereto equal proportion of its soul or water of Paradice, and shut your Glass well the space of five days, till the body be dissolved with the soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot Iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water, and do so till you make it fusible and piercing by imbibing and drying it, and when it will melt in the fire, and penetrate, it is then the stone, and fit for fermentation.

We have said enough of the manner of fermentation in the second Book, and therefore it is not necessary to repeat it here: and so after fermentation it will be the Elixir.

Then it is to be augmented and projected, as is before declared; and thus the work of *Saturne* is accurtated, of which *George Ripley* saith,

Adrop is the father of the stone, Sericon his brother, *Lympha* his sister, the earth its mother.

But if you desire to know all the secret of *Saturne* or Lead, I will set you down one process out of *Paracelsus*: when you have well prepared the heart of *Saturne*, saith he, take two or three ounces of that heart and grind it small with double weight of Salt-peter, and put it in a subliming Glass, with a head well luted to sublime, encreasing the fire by little and little as long as any thing will ascend or sublime; thus far *Paracelsus*: now if you find this true, *Ripley* will tell you what you shall do with it, in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the Limbeck, like Ice, keep this matter which hath the property of Sulphur not burning, and is a fit matter for receiving form, you shall give it form after this manner by rubifying it in ashes, and when it is red Sulphur, give it of its soul, until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of *Saturne*, which are found in any of the Philosophers Books: to the end therefore that the work may be compleated with a demon-

stration

ſtration of this word *Plumbum Philoſophorum*, as appears in the Practical Compendium of *Ripley*, we ſay that the Philoſophers Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

It remaineth now that we in order treat of the third termination of this Book: therefore after we have done with *Saturne*, it is neceſſary to ſpeak of *Jupiter, viz.* Tin: but becauſe there are many other ways of handling *Saturne* beſides thoſe we mentioned, therefore we refer the Reader thither, ſeeing he followeth his footſteps; for he is the off-ſpring of *Saturne* and naturally born from him.

CHAP. IV.

The third Table of the Elixir of Iron.

IT is not neceſſary to prefix a peculiar Table to this metal alone, becauſe it is ſet down before this book, neverthele ſs I will here reckon up its parts and operations as followeth.

1. *Calcination.*
2. *Solution.*
3. *Seperation.*
4. *Conjunction,*
5. *Putrefaction.*
6. *Sulphur.*
7. *Fermentation.*
8. *Elixir.*

Exaltation or augmentation and projection is ſpoken of ſufficiently in the former Books.

Mars being most earthly of all the Planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labor; and therefore most easily converted into Salt, which is done by Calcination: therefore we will first shew his conversion into Salt.

Understand therefore, that hence ariseth a twofold consideration, that is to say, that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The practice differeth but a little, for whether you calcine Iron for its Salt or its Menstruum, one onely manner of preparation sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix therewith equal weight of Sulphur in an earthen body with a Limbeck will luted thereto, then set it in ashes to sublime till all the Sulphur be sublimed from it, then dissolve the filings which remain in the bottom in *Aqua Regia*, and it will be converted into Salt, which will be cleansed from the said water, if you put thereon distilled Vinegar and distill it away; do thus three times with new Vinegar, and you shall have a yellowish red Salt in the bottom, which then is a body to be joyned to the soul, which keep in warm ashes till you use it.

Now for the practice of Iron for dissolution, take filings of Iron or Steel, so much as you please, and put it in an Iron dish filled with Vinegar, and set it in the flaming fire the space of three hours, then take it out and let it cool; reiterate this work four or five times, then

calcine

calcine it with Sulphur as you did before.
When it is thus calcined, set it to dissolve in a corrosive water, by adding equal weight of our *acetum acerrimum*, and let it stand till it have dissolved so much as it can in the cold, then set it in hot ashes, and let it stand there the space of four or five days, pour off the water and dry which is not dissolved, and again calcine it and dissolve it, and when it is dissolved, so as the water be coloured red, pour it out into a body, and keep it till you have dissolved as much calcined Iron as you please.

Then take all your dissolutions, and with an Alimbeck distill away the water in Balneo, and put distilled Vinegar upon the matter remaining in the bottom, and let it stand upon it in Balneo the space of seven days; then take out your Glass and filter the dissolution, and then again in Balneo distill off the Vinegar, and in the bottom will remain a thick Oyl of the Iron or Steel; but if it be not dissolved to your mind, reiterate your solution in *Raymunds* calcinative water, but it would be better if it were edulcorated with *Aqua vitæ*, drawing it away again in Balneo, and so you have your Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distill it in an earthen Vessel in a strong fire, encreasing the fire as much as you can, and receive the oyl, or soul, or red tincture of *Mars* separated from the remaining feces by the nose of the Limbeck, which oyl is the most permanent tincture for colouring Sulphures for the red work, or for exaltation of all

Elixirs in colour, for it makes it tinge and colour higher.

When you have thus prepared the tincture, then proceed to conjunction, and work with the Salt before reserved, taking three or four ounces of the Salt, and equal weight of the soul.

Then seal it up and set it to putrifie in Balneo, and keep it there till it pass through all colours and be white, and then it is Sulphur of Nature.

Then take out your Glass and set it in ashes in a greater degree of heat till it be red, then dissolve the red Sulphur with its own soul, and again dissolve and fix it; dissolving it in Balneo, and fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoken of before, with the resolved oyl of the Sulphur of Gold in a fourfold proportion to the Medicine, that by the addition of the ferment, it may be made Elixir transmuting all bodies.

And note that this Elixir of Iron excelleth all other Elixirs, for it rubifieth more, and tingeth higher, and is better for mans body, for it prevaileth against the spleen, constringeth the belly and cureth wounds, it knitteth broken bones together, and stoppeth the superfluous Flux of the Courses.

CHAP.

CHAP. V.

The fourth Table of the Physical and Alchymical Tincture out of the red Lyon and Glue of the Eagle, drawn out from the Authors experience.

IT is chiefly to be remembred how we first taught you to dissolve Antimony with our *acetum acerrimum*, which may be also well done if you dissolve it in our calcinative water, and after that Antimony is calcined which we spoke of in the end of the second book; it is also to be remembred that in the end of the book I spoke of the Glue of the Eagle in the sixth Table of the first book; these being remembred, it is to be understood that we attribute no other beginning to this accurtation, except that where before we took the blood of the red Lyon and the Glue of the Eagle when they were both destroyed; we now joyn them sound and not hurt together, that they living may mortifie and dissolve themselves, which I have fitly called Corporeal Matrimony, or the Union, for in this wedlock they dye together, that they may be vivified in the Celestial Matrimony; therefore it is not to be wondred if this Table differ from the other, for this pertaineth to the handling of spirits, the other way teacheth the manner of making the Elixir of bodies; therefore we now come to demonstrate the foregoing Table.

Therefore that I may plainly reveal all things

unto

unto you, take Antimony well ground, half a pound, and as much Mercury sublimate, likewise ground, and grind them both togeth upon a marble, till you cannot know them one from another; then set them in a cold place, that the matter dissolving may drop into a Glass set underneath, for when the matters are well mixed together, then say, that they will both shortly be dissolved when the water is perfectly dissolved, it will be of a greenish colour and lothsome smell.

Put this water with the thick part with it into a Glass, and let it stand the space of three days in a fixatory under the fire, and in short time you shall see your dissolvedness of a brownish black colour, and after, that is to say, in the foresaid time it will be red, something higher then red Lead.

Dissolve this calcined matter in *Raymunds* calcinative water, and when you have dissolved it all into a red liquor or deep yelow, then is your matter brought well into its Chaos.

Put this liquor into a fit body with an Alimbeck and receiver, and by distallation separate the red oyl or the red Mercury from the white body which remaineth in the earth; and if any matter ascend into the head of the Alimbeck, despise it not, but trie if it be fixed; and if it be not fixed enough, sublime it till it be fixed.

Whereunto joyn equal weight of its soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed, if not, take the white earth remaining in the bottom, with which proceed as before is said, and joyn the white body with the soul; when

they are thus joyned or married, set them to impregnate and revivifie in Bulneo, till it pass through all colours, and at last be converted into red, which then is the stone.

The manner of Fermentation, Augmentation, both in quantity and quality, and projection, is spoken of before in other works.

And thus Sons, Brethren and Reader, I have delivered and opened (and also have amended many things) all the secrets of the Ancient Philosophers, whose writings were rather published to conceal the Art, then to make it manifest or teach it; although it pleased *Hermes Trismegistus*, the first writer of this Art, both to say and protest that he had never revealed, taught, nor prophesied any thing of this Art to any, exept fearing the day of Judgement or the damnation of his Soul, for shuning the danger thereof, even as he received the gift of Faith from the Author of Faith, so he left it to the faithful; yet when you read his writings, either in his Smaragdine Table, or in his Apocalips, or his twelve Golden Gates, and shall find nothing plain or manifest, what will you think of such an Author? Believe me all the Ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the Philosophical operation; therefore I have used my endeavour to trye, for out of their writings I found that the Elixir might be made of the Planets or Mettals, and also of mean Minerals, which came more neer to a metallick nature, then reading more, I found a certain method amongst them all, as it were with one consent or voice on this wise.

First

First and principally, that bodies should be made incorporeal, that is to say, discorporated, or discompounded, which then is called the Hyle or Chaos.

Secondly, That out of this Chaodical substance, which is one thing, three Elements, should be separated and purified.

Thirdly, That the separated and purified elements should be joyned, the man and the woman, the body and the soul, heaven and earth, with infinite other names so called, that the ignorant might think they were diverse, which onely were nothing else but water and Salt, or the body and spirit or soul, that is to say, white *Mercury* and red, which they joyned together that a new and pure body might be created in putrefaction, that a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature.

Fourthly, That it should be fed with Milk, that is to say, with its own proper Tincture, and after nourished by Fermentation, that it may grow to its perfect strength.

Having learned these, I begun to practice, and in the practice of every body and spirit, I found diverse errors; but reading more and trying more, at last I found the manner and true way of dissolving all bodies, separating and conjoyning them; finding the composition of their secret of secrets, that is to say, *Lac virginis*, or *Acetum acerrimum*, and *Raymunds* calcining water, wherewith I dissolved all bodies at pleasure, and perfected the gross work; wherefore I purposed, contrary to the custome of the Philosophers,

phers, to reveal the whole work, lest I being envious, should be the Author of error like them; therefore I have added their works to my own experiments and inventions, which are plainly and truely writ, that the Artist need to read no books but mine, for herein is almost all things contained, which are found plainly writ by the Philosophers; and also those things which are found true by my own experience.

Now you have all things methodically in this Art without error, with which by the help of God, you may attain to the end.

Alchymy revealeth and openeth unto us four other secrets.

The first is, the composition of Pearls, far greater and fairer then natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious Stones of ignoble ones, by the same Art which we taught before in malleable Glass.

The third is the manner of making artificial Carbunckles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which *Paracelsus* hath onely writ in his book of vexations of Philosophers, and in the last Edition of his works in the six of his *Archidoxes*: but because they cannot be made without the help of the Elixirs, therefore they deserve a place amongst the Elixirs; of the fourth, that is to say; of the vertue or rather the vice of making Amber, I shall handle it coldly: I have reserved the explanation of this Ænigma, till the last

place,

place, wherefore it is said, that the Elixir is perfected in the Decimal number.

CHAP. VI.

The fifth Table, of making of Pearls.

THis Table of making Pearls, consisteth of these parts, that is to say,

Lac Virginis. Hydrochloric Acid
Dissolved Pearls,
Quick-silver, And
The White Elixir.

Take *Lac Virginis*, or *Acetum Acerrimum*, so much as you think sufficient for dissolving the Pearls, as in double proportion to the Pearls; as if there be three ounces of the Pearls, let there be six ounces of *Lac Virginis*, wherein dissolve the Pearls, and let the Glass in Balneo to disgest the space of a day, then pour out the solution, and distill it in Balneo, and in the bottom of the Glass you shall find the thick Oyl of the Pearls, whereunto add so much of your white corporeal Elixir as sufficieth to make the matter like paste, and put thereto equal weight of the Pearls of Quick-silver; if the matter be too thin, put more powder of the Elixir, if it be too thick, add more *Lac Virginis* or Quick-silver, till it be like Liver; grind this mass upon a stone till it be brought to a fit thickness.

Then make it up in what form you pleaſe, therefore it is neceſſary that you have a pair of Braſs or Iron Moulds in readineſs (but it would be better they were of Silver) of what form you will, and fill them with this matter while it is ſoft; then peirce them through with a needle, or ſuch like thing, and put as many of theſe in a Glaſs as you will (but firſt hang them upon a thred) and cloſe well the Glaſs, and bury it with the Pearls therein two foot under the earth, and let it ſtand there the ſpace of ſix months till they be congealed with the cold into a ſhining and clear ſubſtance like natural Margarites. Theſe Pearls made and compounded in this manner, are no leſs then natural ones, but much greater and more excellent by reaſon of the white Elixir.

CHAP. VII.

The ſixth Table of the Magiſtery of Carbunckles.

WE now come to ſpeak of Carbunckles, which have their birth or original in the pits, and Golden Mines of the earth, of the ſpirit of Gold and Mineral Salt indurated and corporeal, being decocted and diſgeſted into the hardneſs of ſtone by the Archeus of Nature, as well by the heat of the Climate, as by the great heat of the Snn; for they ariſe from the ſpirit of the Minere of *Sol*

or Gold under the earth, by whose influence they shine, as also from the hard Mineral Salt, by the mixture of which they are hardned into the nature of stone; whence the Philosopher intendeth and endeavoureth as near as he can to imitate nature by Art, and to make and compound artificial Carbunckles above the earth, with the same materials which Nature formeth them of under the earth; therefore he useth the same principles, operating with the spirit and soul of *Sol* undivided, and the most hard Salt of the earth, whereof *Venice* Glass is made, which two are the material Organs for Manuals: three things are required, that is to say, a Glass-maker, Furnace, a flaming fire, and a Crucible.

We now come to the materials, which are two, and are to be joyned together; the first giveth the form, the other receiveth it: that which giveth the form is the spirit and soul of *Sol* or Gold joyned together in the red Elixir, and is the agent, as it were the man; that which receiveth the form, is the hardest Salt of the earth contained in Glass, and is the patient, as it were the woman; the agent is the power of heaven impregnating the earth, the patient is the power of the earth, retaining the impression of the heaven.

Having thus demonstrated the Theory, we now lay the foundation of the practice, which are two, whereof the first is the preparation of the Elixir, the other of the Glass.

Therefore your red corporeal Elixir is to be dissolved with the oyl or tincture of *Mars* or Iron, because it hath the greatest vertue above all

all other bodies, by whoſe Cœleſtial power the Earth, that is to ſay the glaſſe, is brought to the hardneſſe of ſtone, and converted into a ſtone: And ſo the *Elixir* is prepared for projection upon glaſſe; but for the preparation of glaſſe there is no more required but that it be made of the ſame matter that *Venice*-glaſſe is made of; the compoſition of which if you know not, Take as much *Venice*-glaſſe as you pleaſe, and weigh it exactly, upon which project your *Elixir*: when you have ſo done, put your glaſſe in the Crucible to melt; and when it is well molten, then take your Corporeal red *Elixir* diſſolved as before (or if you will, undiſſolved) as much as ſufficeth to tinge the molten glaſſe, and put it tied up in a paper into the Crucible upon the molten glaſſe, ſtirring it a little with a rod; and there let it ſtand the ſpace of one hour: then take out the Crucible, and pour the matter into an ingot, and it will be malleable, but as hard as glaſſe, and ſtonelike to the ſight: and you may either cut it like a ſtone; or work it with a hammer. This Carbunckle-ſtone or metal hath the property of a Carbunckle in ſhining and gliſtring above all natural Carbuncles; and if it touch a Toad or Spider, they preſently die, becauſe it taketh virtue from the *Elixir* againſt all poyſon: And if the ſick carrie this Carbunckle about him, ſo that it doth touch the region of his heart, it takes away the Cardiack paſſions, and diminiſheth the ſtrength of the diſeaſe.

1- Purple of Cassius
2- Gas
3- Powdered Quartz
Fire

C CHAP.

CHAP. VIII.

The seventh Table denoting the composition of Minerall Electrum *or Amber, as well naturall as Artificiall; and also speaketh of a Bell made of Amber used by* Tritemius.

HAving finished these two Secrets, we now come to the *Electrum*: but whether it is to be reckoned amongst stones, or amongst bodies, it may be doubted; because in the *West-Indies* it is found writ in the Spanish Decads of the vertue thereof; it is affirmed to be the greatest Antidote against all poyson, and far more noble then Gold: but if it be a metal, it must necessarily be the chief and supreme of all metals; for other metals have their original from Sulphure and Mercury, but this metal consisteth of seven metals, and is the best of all those which grow in the *Archaas* of the Earth. For where Gold is taken for the most noble of all metals by reason of its perfect digestion and colour, this hath a greater degree of digestion and colour, having a higher colour, that is to say, clear red, approaching neerer to the true colour of the Sun. For as Gold is the Sun of other metals, so this *Electrum* is to Gold as the Heaven to the Sun, wherein Nature as it were in Heaven hath created certain stars shining with clear beams of a Silverish colour, shewing plain to the eye that it consisteth of red and white metals mixt in the highest degree of digestion.

On

On the Contrary it may be objected,

Ob. 1. That there are onely six metallick bodies, amongst which this is found to be none; therefore it is rather a Spirit then a body.

Also thus.

Ob. 2. The minere of every body or metal is converted into metal by fusion, but the minere of *Electrum* in melting always remaineth; therefore it is no metal.

Otherwise thus:

Ob. 3. There is nothing generated in the earth but stones, spirits, metals, or mean minerals: but *Electrum* is none of these; therefore it seems to be no mineral.

1. To the first objection it is thus answered. We say, that it is not apparent out of the books of any of the antient Philosophers; that they ever dreamed of this natural and mineral *Electrum*. But more to the purpose: those are called Spirits, which flie from the fire; but the *Electrum* flieth not from the fire: therefore it is no Spirit, as Quicksilver and the rest, and also mean minerals.

2. We now come to the next. We grant that the minere of every metal is converted into metal by the fire, which consists of Mercury and Sulphure. This Axiome is evident in those metals which are imperfect, and flie from the fire either in their minere or in themselves, after they be reduced into metall; and also the Gold minere, although before melting it flie from the fire, before the Gold be molten and converted

into metal; yet because Gold never flieth after it be molten, but is found fixed in all probation, therefore it is accounted the worthiest of all metals which consist of Sulphur and Mercury.

3. Now to the third, I say, that I think it rather is of a stony and metallick nature joyned together; by which mixture it differs from a stone, and also from metal: but because it consisteth of Mercury, Earthly Salt and Sulphur mixed, therefore it gets unto it a mixt nature of them; so that it is half stone, half metal.

Wherefore it is to be judged that it consisteth of three natures mixed together; that is to say, mineral, metallick, and stony; and is the best of all those which grow in the Archeas of the Earth: for it exceeds mean minerals in fixation and constancy, because they passe away in fume by long melting, and vanish to nothing; or else they melt easily in moysture, as salts, &c. But this *Electrum* or Amber remaineth fixed and constant as well in the fire as water.

It exceeds metals in digestion, colour and dignity. In digestion, because it is endewed with the signe of greater and more perfect digestion: for as Gold is more yellow by reason of his greater heat and more perfect digestion; So this *Electrum*, because it hath a higher colour then Gold hath, therefore it is more digested in colour: for as Gold exceeds other metals in colour, so *Electrum* exceeds Gold; for Gold is yellow, but *Electrum* red, which is a higher colour then yellow. And as Silver is the *Luna* of white metals, so Gold is the *Sol* of red metals: So *Electrum* is to Gold, as the heaven is to *Sol* in dignity or value: for

for by how much Gold is more noble then Silver, so much this *Electrum* is more noble then Gold.

Lastly, it excels stones in shining, and vertue. In shining, because they shine by reason of their hardnesse; so this *Electrum* sheweth many sparkes, not by reason of its hardness, but by reason of his compleatnesse. And as the heaven is adorned with Stars, so this *Electrum* with sparkling, because it hath the clearness and brightnesse of all metals. And as the Heaven containeth all the Stars and Planets, so this *Electrum*, which is the Heaven of metals, containeth the Sun and Moon, and the rest of the Planets in it self; Gold and Silver as it were the greater Luminaries, the other bodies or metals as the rest of the Planets, mean minerals as Stars in vertue. For although many stones have singular properties and vertues; so that some help the sight, others the Spleen, some the Heart; some stop blood, some hinder abortivenesse, some hasten childbirth, some resist poyson: yet there is no one found which takes away all infirmities, as *Electrum* doth, more then all mean minerals, metals or stones, according to his threefold conjunction, that is to say, Mineral, Metallick, and Lapidifick.

Therefore whatsoever others please to think of this Natural *Electrum*, this seemeth most probable to me, that it is not simply a metal, but of a nature exceeding metal: for whereas stones, mean minerals and metals are generated of Salt, Sulphur and Mercury, this *Electrum* takes his original from Stones, Minerals and Metals: from Stones it takes *Salt*, from Minerals *Mercury*, from Metals *Sulphur*. These three being brought

into one by the Archeas of nature, are its Elements, from a greater vertue and power of nature; which Elements have formed a higher degree of perfection then in any other stone, mineral or metal, as it were by the Commandment of God Nature should ascribe a Crown of vertue and dignity above all minerals.

But however it be, it is taken two manner of ways amongst the later Magitians and Alchymists, that is to say, that which is made naturally, and artificially; naturally is that which groweth in the natural Archeas of the Earth; the Artificial is that which is made by Art above the Earth in imitation of Nature.

Whence *Paracelsus* a worthy Master in Magick seeing fully the nature of it, and the utility of Alchymy, commanding to make the *Elixir* thereof when as its natural body cannot be had, in his booke of *the Vexations of Philosophers*, and the sixth of his *Magical Archidoxes*, teacheth to compound an Artificial *Electrum*, that the *Elixir* must be made thereof, as appears more at large in the said Bookes; which I like not at all. He teacheth how to make the *Elixir* out of *Electrum*; I contrarily, the *Electrum* out of the *Elixir*: he would make the *Elixir* of the vertue of the *Electrum*; and I the *Electrum* of the vertue of the *Elixir*. I leave his way to his own followers, but I desire mine not to weary and vex themselves in such a weak, but a more strong principle.

I make two kindes of *Electrum* one way; the first whereof is Spiritual, the other Corporeal. First of the former: after you have made your red

Cor-

Corporeal *Elixir* by projection, in the same Crucible melt one ounce of Lead, and likewise another of Tyn; and when they are hot, take the Crucible from the fire, and pour therein one ounce of Silver melted in another Crucible; and when these three white metals begin to be cold, take two ounces of *Mercury* well purged, and put those two ounces of Quicksilver upon the molten metall by drops: then increase the fire gently, that too much of the *Mercury* do not fume away: then in three other several Crucibles melt Iron, Copper, and Gold, of each one ounce, which you must have in readinesse molten. And first, put your molten Gold into the Crucible, where your four white metals stand molten, and pour it upon them; then your Copper, and last of all your Iron, stirring the whole masse with a stick, that it may mix together; and let it stand in a melting heat the space of an hour: then take all out that is melted in the Crucible, and consider well the weight of it; and according to the goodnesse of your *Elixir*, make projection for medicine. And thus you have created and compounded spiritual *Electrum* of the weight of seven ounces, consisting of seven metals; which metals so converted into medicine, will be the *Elixir of Electrum*, and an Universal medicine, for you need not after regard upon what body (or metall) you project it. It is also the chiefest medicine for mans body: for although three or four of all the Diseases of the Microcosm were united together, yet they may be cured with this one medicine. If you dissolve part of this in Spirit of VVine, and distill away the same spirit in *Bal-*

Balneo, and the Oyl of the medicine or *Elixir* remain in the bottome, as is taught in the second book, you shall have the chiefest medicine of life, and most Noble *Aurum potabile.*

Note that if your Iron melt not well, then dissolve your *Electrum* in the Oyl or Tincture of *Mars*, dissolving and congeling until it have imbibed a sufficient quantity.

But if you desire to make corporeal *Electrum*, when your medicine beginneth to fail to convert metals any more into medicine, then in like manner project your medicine upon your melted metals or bodies, and they will be converted into corporeal *Electrum* metallick and malleable; of the vertue of which as I do endeavour to write nothing; so also of its vice, or rather of the viciousnesse of those that abuse it, I will touch a little sparingly.

Paracelsus writeth, that *Virgill Hispanus* and *Trithemius* made a Diabolical Bell of this Artificiall *Electrum*, upon which when they would invocate Spirits (which they called by a more decent name of *Intelligences*) they writ the Character of what Spirit they desired; and at the third ring of the bell the Spirits obeyed their desires so long as they desired to talk with them; and when they would talk no more, they hid the Character, and by the reverse ringing of the bell the Spirits departed. He that will forsake God, and require knowledge, aid and assistance from the Devil, let him share with *Arbucell*, and with him descend to the Infernal Lake. But we that are true Magicians, or rather Philosophers, confiding in God the Father, and the holy Trinity, approving

of Natural and lawful Magick or true Philosophy, but accounting the supernatural altogether infamous and unlawful. And we require the doctrine and wisdome of divine goodnesse, and the holy Spirit, to whom be honour and glory for evermore. Amen.

CHAP. IX.

The eighth Table, which explaineth the meaning of the Philosophers when they speak of the tenth Number wherein the Elixir *is finished: And also sheweth the wonderfull secret of the Animal stone, out of* George Riply, *with two other of his Workes.*

WE now come to the Last Chapter of this Book, wherein is declared what the Philosophers mean when they bid us finish the worke in the tenth number: it is to be understood that as out of the *Hyle* or Chaos four are divided; so out of the *Hyle* or Chaos of metals. Because metals or bodies when they are dissolved into liquor, then they are contained in the first or one number, which is the solution of the body, of which by distillation is made two, (That is to say, Heaven and Earth, the *Menstruum* and *Salt*) that which remaineth in the bottome is the Earth or *Salt*, that which is distilled over is the *Menstruum* and Heaven. And so you have *One, two.*

When the *Menstruum* is separated, it is divided into Three, that is to say, into Water, Air, and Fire:

Fire: Yet it is to be noted, that the Air, which is the first part of the water containing an aery disposition, although it be in the form of water, yet it is reputed aer, by reason of the consimilitude of the quality; and after its perfect rectification, it is a tinging *Mercury*, and the white Spirit of metals. In like manner is to be considered of the Oyl, which although it is not in the form of fire, but a liquor; yet by reason of its Ardent heat, it is called fire, and the Soul or red tinging *Mercury*. And so there is *One*, *Two*, *Three*.

When there is a Conjunction of these three, that is to say, the air and water with its Salt or Earth, in putrefaction, these three are united into one quintessence, and are made a new body; in which three are united in one Sulphur, which Sulphur is the true Philosophers *Mercury*: and in making this white Sulphur, you have once turned the Philosophers wheel.

But that the work may be perfected in the tenth Number, if you adde the fire which is the fourth Element, to these three concluded in the foresaid unity, and rubified; then if these four in a new Conjunction be putrified in a lent fire of ashes, then it is the stone: for in this work it changeth colours again, and is converted into a red stone: and by this means you have joyned four into one, that is to say, 1. 2. 3. 4. make ten: And so the stone is finished in the tenth number, because you have turned the Philosophers wheel twice, as *Ripley* witnesseth thus.

But yet again two times turn about the wheel.

The

The stone is to be dissolved again with the fire, or Soul, or Tincture, and dried again until it pierce and flow; then it is to be fermented into *Elixir* with the Oyl of the Luminary; and so you have turned the Philosophers wheel again, which is then called the medicine of the third order. Of the solution of this, *Ripley* hath writ these verses, teaching the resolution of the white and red stone before it be transmuting Elixir, calling them his Bases, saying,

Do as I bid thee, then dissolve these foresaid Bases witty,
And turn them into perfect Oyls with our true water Ardent:
By Circulation that must be done, according to our Intent.
These Oyls will fix crude Mercury, and convert bodies all
Into perfect Sol *and* Luna *when thou shalt make projection:*
That Oylie Substance pure and fixt Raymond Lully *did call*
His Basilisk, of which he never made so plain detection.

By which verses it plainly appeareth, his Bases were onely two Sulphurs, or two stones, which in another place he called his *Mineres*: and these mineres ought to be dissolved by his Ardent water, by circulation of the Oyl or soul upon the Sulphur, until it become a stone: for in this place he takes both the spirit and the soul for the Ardent water, willing that the spirit and soul be admini-

administred according to their tinging natures, for the resolution of the proper Basis. And thus have you the words of this Ænigma explained of the tenth number; which seeing it is the end of the Art, I have reserved it till the end.

It now remaineth that we reveal one secret of *Ripley*, which was never spoken of by any Philosopher; that is to say, the manner of making the Sulphur of Nature out of the Minere of the Microcosm, which is mans blood, of which he writ the whole practice in his book of *the twelve gates*, but most chiefly in his *Medulla*, where he teacheth its preparation and work more plainly. And because I have proved it to be true, therefore I tell it more confidently, because I desire to write nothing of my own fancy, but that which I have first proved. Hearken almost the last verses which he writ in his *Twelve gates*;

1. *I never saw true work truly but one,*
Of which in this Treatise the truth I have told:
Study onely therefore how to make our stone,
For thereby mayst thou win both Silver and Gold.
Upon my writing therefore to ground thee be bold.
So shalt thou loose nought, if God be thy guide:
Trust to my doctrine, and thereby abide.

2. *Remember that man is most noble Creature*
Of Earthly composition that ever God wrought,
In whom is the four elements proportioned by nature,
A natural Mercuriality which costeth right nought,
Out of his minere by Art it is brought:
For our metalls be nought else but our mineres two,
Of Sun and Moon, wisely Raymund *said so.*

The

The clearness of the Moon and of the Sun so bright,
In these two mineres descendeth secretly ;
Howbeit the clearnesse is hid from thy sight,
By craft thou shalt make it appear openly.
This hid stone, this one thing therefore putrifie,
Wash him in his own broth till white he become,
Then ferment him wittily. Lo here is all and sum.

Out of these onely words there are two points observed, whereunto the Author steereth: The first is, that mans blood be put to putrefaction, that Sulphur may be made thereof. The second is, that it be fermented wittily ; As if he should say, the Artist should prepare it, that it may be fit for fermentation. Thus far of the Theory ; Now we come to declare the practice out of *Ripley*'s *medulla.*

Take Mans blood drawn out of the Veine in March, and of a Martial man the Author meaneth (as I think) of a Cholerick complexion ; and when the blood is drawn out of the vein, let it cool, that the Green water may be drawn from it, which is saltish : for as long as that saltish water remaineth with the blood, it will not let it putrifie, because the water preserveth the blood from putrifaction while it is in a mans body.

When it is thus prepared, put it in an Egge-glasse well closed, and set it in *Balneo* to putrifie, in forty days or lesse it will be black ; and so go on till it be white. When you have your white Sulphur, divide it into two parts, and keep one for the white stone, and rubifie the other for the red work. And so you have two mineres, of which it is said,

For

For our metals be nought else but our mineres two
Of Sun and Moon, wisely Raymond *said so.*

And so to the end of the verses, as before. Yet here it is to be understood, that the Philosophers Sulphur is not mineral or metallick Sulphur, from which metalls grow under the Earth: but it is a purified Sulphur drawn out of metalls made by Art above the Earth: out of which and the Mercury of the body the stone ariseth. For believe me, I had never writ any thing of this Art, except I had seen the Sulphur of the Microcosm, and the perfect solution of other bodies and Sulphurs.

Now have you prepared your Sulphur out of the minere of the Microcosm: If you be a Philosopher, proceed to the end, and conclude your work in the tenth number: If not, you are not born to our Philosophy; therefore give the Sulphur *Mercury*, that the work may be compleat.

I believe there lieth not any Secret in the Chymicall Art, which thou hast not truly declared and playnly taught. But to the end that these things which we have spoken may be more surely committed to memory, we will repeat the general process of the parts as it is described in the beginning of this third book. And because there is not one, but diverse handling of the bodies, therefore the Table is divided into three parts; the middle whereof discribeth the process of imperfect bodies to the stone; the other two teach the preparation of perfect metals for fermentation of the stone of imperfect bodies.

The manner of preparing imperfect bodies.

Calcination of the body.
Solution of the body into *Hyle.*
Separation by Distillation.
Conjunction of the separated.
Putrefaction of the conjoyned.
Sulphur by putrefaction to the Stone.
Fermentation of the Stone to the *Elixir.*
Augmentation of the *Elixir.*
Projection of the *Elixir.*

Some make twelve parts, as *Ripley* and others, who call them twelve gates: but because three other degrees are contained in these, it would be ridiculous to repeat them: and because the way of both ferments, whether white or red, is the same.

The Table of Fermentation.

Calcination.
Solution.
Putrefaction.
Sulphur.
Solution of the Sulphur.
Red ferment. *Aurum Potabile.*
Quintessence. *Elixir vitæ.*

So likewise it is said of Silver when it is prepared.

White Ferment. *Argentum Potabile.*
Quintessence. White *Elixir* of Life.

Now

Now the Radiant Sun of the Philosophers ariseth, which will drive away the dark Chimera's, and disperse the black clouds. Here the Ænigma's are opened; thistles and thorns are cut up and burned. Now Reader mayest thou safely walke in the Philosophers gardens, and gather most wholesome fruit. Here grow most fragrant roses both white and red. Here grow Vines bearing full grapes, of which is made the wholesome Nectar. Here are found trees of health and wealth, Trees of the Sun and of the Moon. Here spring two cool fountaines of Sciences and Knowledge sliding artificially through the garden upon the most precious gems, and Silver and Golden Sands. Thou hast one field of Paradice given thee from God, that during the Life of his elect they may be kept in health, free from all sicknes. Here the corrupt Nature puts on an incorrupt Nature. Here impure things are turned into pure things. Here are all diseases lost, and health encreaseth. Here the perfect unity and harmony of body dwell, and here is also all the most excellent treasures. Therefore let us always praise God for his gifts: let us worship him, obey him, love him, and beseech him to establish his grace upon us; and conduct us to eternity through all his ways of goodnesse, knowledge and faith, to Life eternal. Amen.

FINIS.